

CATHOLIC • ACTION •

Vol. XX, No. 12



December, 1938

U. S. Bishops' Pastoral on Christian Democracy Crusade

Catholic Library Association
Catholic University's Golden Jubilee
Catholic Parent-Teacher Associations

December Study Topic:
"World Peace"

A Philosopher Looks at Social Work:
VII. Stoicism and the Brotherhood of Man

Our Common Catholic Interests:

Christian Democracy Crusade Proclaimed by Hierarchy of U. S.—Hate All Persecution Msgr. Sheen's Plea at Pan-American Mass—Nation-wide Renewal of Legion of Decency Pledge to Take Place December 11—World-wide Concern Over Supreme Pontiff's Illness—Beatification of Mother Cabrini Inspiration to U. S. Catholics—Must We Have "Streamlined" Christmas Cards?—Calendar of Catholic Events

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Catholic Information, Publications, Business and Auditing, and CATHOLIC ACTION, official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XX, No. 12



DECEMBER, 1938

OUR COMMON CATHOLIC INTERESTS

PROCLAIMING in vigorous terms a "Catholic crusade" for "true Christian democracy," the Hierarchy of the United States, in a pastoral letter made public on November 24, 1938, rallied the full resources of the Catholic schools of the country to a powerful campaign for a "Christian concept of citizenship." The pastoral is addressed to all the Catholics of the United States. At the same time, the Bishops warned gravely of subversive teaching and action in this country which seek to "destroy all that is just and ennobling in liberty-loving America." The letter adverts to "the American Hierarchy's traditional position of unswerving allegiance to our free American institutions." Signed by His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, in the name of all the Archbishops and Bishops, the pastoral was authorized at the General Meeting of the Bishops held in Washington, D. C., on October 12, 13, and 14, 1938. It announces expanded and intensively systematized teaching of the principles of democracy and citizenship to the Catholic school children of America.

**Christian Democracy
Crusade Proclaimed
By Hierarchy of U. S.**

The pastoral recalls the impressive letter of His Holiness, Pope Pius XI, read at the opening of the Catholic University's Golden Jubilee observance last month. The Sovereign Pontiff instructed the University to "evolve a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men."

When applied on a nation-wide scope, this project will affect more than 2,500,000 children in the thousands of Catholic elementary and high schools, as well as colleges and universities. It will go into more than 10,000 educational institutions.

The Bishops declare that "if the Catholic world looks with approval upon our school system as the most extensive and best organized to be found anywhere, a large measure of credit is due the Catholic University. . . . This organization has not been effected without laying a heavy financial burden upon the shoulders of the laity. The sacrifices of the founders, promoters, and teachers of our grammar schools, high schools, and colleges in our respective dioceses can never be adequately described. But the contribution made by the University to this system is not widely known outside educational circles. We, however, who are familiar with the University, realize how effective have been its inspiration and work in building up Catholic education in the dioceses of our country."

"During the Jubilee Year," the Bishops state, "we entreat all committed to our pastoral care to join with us in making it possible for the Catholic University to render a great measure of service to education and to religion. We ask for the University from all the children of our schools, from the communities of our Sisterhoods and Brotherhoods, and from the faithful the gift of a daily prayer, and from our priests a daily memento in Holy Mass."

The text of the Bishops' pastoral is published in full on pages 7-8 of this issue of CATHOLIC ACTION.

PREACHING the sermon at the annual Pan-American Mass, held in St. Patrick's Church on last Thanksgiving Day, Right Rev. Msgr. Fulton J. Sheen warned against localizing our righteous indignation, as in the case of the recent protests against outrages committed by the Nazi Government involving Jews, and stated that we should hate religious persecution whether in Spain, Russia, Germany, or Mexico.

**Hate All Persecution
Msgr. Sheen's Plea at
Pan-American Mass**

"If we hated persons less and wrongs more," Monsignor Sheen said, "then our moral indignation would be universal."

Present on the occasion were His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States; the Most Rev. Michael J. Curley, Archbishop of Baltimore; and members of the diplomatic corps, persons prominent in the national life, and distinguished residents of Washington. The Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond, was celebrant of the Mass.

In the course of his sermon, Monsignor Sheen said in part:

"The persecution of religion is a natural corollary of a totalitarian state. Once it is asserted that man 'totally' belongs to the State, it follows that the State cannot tolerate a religion which says that he also belongs to God.

"In America our government is founded on the principle that human rights are derived from the Creator. It follows that the State can never take them away. But if the State is the source of rights, as the totalitarian States contend, then rights and liberties exist by the sufferance of the dictators. Freedom for them resides in the collectivity; for us it resides in the person.

"That is why the Catholics of America have joined the Jews in their protests against Germany's invasion of Jewish homes and the exile of the Jews themselves. Hitler attempts to justify this barbarism on the basis of the race-myth, which asserts that the superior German race must be kept clean from the contamination of other bloods. Our modern world, which is already familiar with stupid ideas, was not prepared for anything quite as stupid as this, for it knows only too well that German blood is not superior to any other blood for the simple reason that the Germans can catch our common colds. Furthermore, the Jewish blood has a claim to dignity which no other people can claim, for it was of the Jews the Redeemer came. It was Jewish blood that flowed through the veins of the Son of Man and the Blessed Mother. This is their greatest glory, and even if they rejoiced in it not, we Catholics would still protest as vehemently against their persecution, for as human persons they are endowed with inviolable rights which no power may take away without surrendering the right to govern.

"But there is a word the Catholic would like to address to the press and the public opinion of America concerning religious persecution. Why do they so rightfully protest against the persecution of the Jews and why are they so silent in their protests against the persecution of other peoples and other religions? On the basis of humanitarianism pure and simple, is a non-Aryan living in Hamburg any less precious than a non-red living in Barcelona? Is a person suffering indignities under Hitler any more precious than a person suffering purges under Stalin?

"Why has there been no protest in America against the murder of 12,000 religious in Spain and against the slaughter of 200,000 Catholic non-combatants in Spain, and against the exile of hundreds of thousands of kulaks in Russia and against the murder of hundreds of loyal servants of God in Mexico? If we are lovers of humanity, then why not universal sympathy? If 10 boys were being beaten by ruffians and we said we loved boys, would we save only those boys who were dressed in blue and leave the rest to the villains? If boyhood is at stake, then save them all. If humanity is at stake, then save all human beings.

"Let it be clearly understood that there is no question of saying that we should not do all we can to save a race, or a people, or a group, or a class. Rather, we are saying that it is wrong to proclaim our love for humanity and yet forget that humanity includes the human wherever he may be.

"If a reason could be found for this lop-sided approach, it is that the protest is directed more against a person than against a wrong. We hate Hitler more than we hate the wrong. If we hated persons less and wrongs more, then our moral indignation would be universal. But because it is personal hatred of a certain dictator, rather than a love of right, we have localized our righteous indignation. When the world begins to hate the wrong because it is wrong, then it will hate religious persecution as much in Spain as in Russia and in Germany as much as in Mexico. It is the mark of greatness to condemn wrong wherever it is, even though it is within our own bosom. When we realize this we will unsheath our swords not because we hate the person of a dictator, but because we love the truth, and the truth alone can make us free."

DUE to the unremitting interest and vigilance of the Episcopal Committee on Motion Pictures, composed of Archbishop McNicholas, of Cincinnati, chairman; Archbishop Cantwell, of Los Angeles; and Bishop Donahue, Administrator of the Archdiocese of New York, the work of the Legion of Decency continues to function effectively throughout the nation.

**Nation-wide Renewal
Of Legion of Decency Pledge
To Take Place December 11**

WORLD-WIDE CONCERN OVER SUPREME PONTIFF'S ILLNESS

PERHAPS never before in the case of rulers or potentates has the affectionate interest and deep concern of all peoples, regardless of creed, been so universally and sincerely manifested as in the case of the sudden and alarming news late last month that His Holiness, Pope Pius XI, had suffered a cardiac attack that was expected to prove fatal. Here in the United States the concern of the American people was reflected in the extraordinary front-page space devoted to accounts of the Holy Father's condition and to numerous editorials praising the Supreme Pontiff's courageous leadership in the face of distressing world problems as well as to tributes to his inspiring faith and remarkable fortitude as manifested not only recently but previously during his days of mental and physical trial.

Undoubtedly Monsignor Fulton J. Sheen expressed the feelings of all Catholics and thousands of non-Catholics as well when in a special N.C.C.M. "Catholic Hour" broadcast, commending the Holy Father to Our Blessed Mother, he said:

"To her especially we commend our Holy Father, but that our sympathy may not be barren, let it melt into prayer. May I ask that every Catholic within the sound of my voice this very night, say a Rosary to Our Lady in the name of her Son, Jesus Christ, for the intention of our Holy Father? May I ask also that all who differ in faith from ours may in their own way offer a prayer for him who loves you as Christ loves men?"

"Through that common bond of prayer to a common Father do we draw down upon ourselves the blessings he asked not so long ago when frightened by the godlessness of nations that drove Christ from their boundaries."

Grateful for Our Blessed Mother's intercession, Catholics the world over, rejoicing in Our Holy Father's recovery, will continue to pray that this valiant two hundred sixty-first successor of St. Peter, the first Pope, may be given every spiritual and physical comfort in the time remaining to him in his most illustrious pontificate.

Despite the success which has already attended the work of the Committee and of the executive secretary of the Legion, Father McClafferty, steps are being taken to strengthen the activities and influence of diocesan organizations of the Legion of Decency. As in former years, the renewal of the Legion of Decency pledge will be taken *en masse* by Catholic congregations in the 112 archdioceses and dioceses throughout the country on December 11—the Sunday within the Octave of the Feast of the Immaculate Conception. On this day in many dioceses will be circulated among the faithful, through the cooperation of bishops and pastors, thousands of copies of the N. C. W. C. pamphlet, "How to Judge the Morality of Motion Pictures." This pamphlet, authorized by the Episcopal Committee on Motion Pictures for the Legion of Decency, presents a popular guide to right standards on entertainment and contains a copy of the pledge referred to in Pope Pius XI's Encyclical on Motion Pictures when he said:

"All pastors of souls will undertake to obtain each year from their people a pledge similar to the one already alluded to, which is given by their American brothers, and in which they promise to stay away from motion picture plays offensive to truth and Christian morality."

The pledge reads as follows:

In the name of the Father and of the Son and of the Holy Ghost. Amen.

I condemn indecent and immoral motion pictures, and those which glorify crime or criminals.

I promise to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them.

I acknowledge my obligation to form a right conscience about pictures that are dangerous to my

moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy.

Only through continued concern for and attention to this important public matter can the gains of the Legion of Decency be preserved and further advances made. At their October annual meeting in Washington, the Bishops urged pastors to subscribe to the Legion of Decency lists and asked the cooperation of the Catholic press in devoting adequate space to the Legion's film ratings, which are issued weekly from the New York office of the Legion, 485 Madison Avenue, New York City—and sent to the Catholic press by the *N. C. W. C. News Service*.

THE beatification of Blessed Mother Francis Xavier Cabrini, foundress of the Missionary Sisters of the Sacred Heart of Jesus, which took place in St. Peter's Basilica on November 14, 1938, marked the first time that a citizen of the United States was solemnly beatified by the Church, Mother

**Beatification of
Mother Cabrini Inspiration
To U. S. Catholics**

Cabrini having become a naturalized American citizen shortly after her arrival in this country from Italy. His Eminence, George Cardinal Mundelein, Archbishop of Chicago, who officiated at Mother Cabrini's funeral in his See City 21 years ago and who presided at the first ecclesiastical inquiry held at Columbus Hospital in Chicago in 1933, also had the unusual privilege of officiating at the impressive ceremonies in St. Peter's.

Ten Cardinals were among those who filled the great Vatican Basilica for the solemn proclamation of beatification. Twenty-two Cardinals were in the procession

when His Holiness, Pope Pius XI, went down to the Basilica to venerate the new Beata publicly for the first time. Present at both ceremonies were the three Bishops, the priests, and the members of the laity who went with Cardinal Mundelein from the United States. The Bishops were the Most Rev. Edward F. Hoban, Bishop of Rockford; the Most Rev. Stanislaus V. Bona, Bishop of Grand Island; and the Most Rev. William R. Griffin, Auxiliary Bishop of La Crosse. Present also were Sister Delfina Graziola, of Columbus Hospital in Seattle, a member of the Sisterhood founded by Blessed Mother Cabrini, and Master Peter Smith, of New York, beneficiaries of two remarkable miracles considered in Mother Cabrini's cause.

The day on which Blessed Mother Cabrini died in Chicago nearly 21 years ago, December 22, was fixed as her feastday, to be observed in the Diocese of Lodi, Italy, where she was born; in the Archdiocese of Chicago, where she died; in the Archdiocese of New York, where she is buried; and in all the houses of the religious Institute which she founded.

In the space of 37 years Mother Cabrini erected 67 houses, including many hospitals, and gathered about her more than 3,000 religious to assist her. Thirty-six foundations were established in North, Central, and

South America, the others being in Italy, France, Spain, and England. Mother Cabrini crossed the Atlantic 24 times and traveled many thousands of miles among the rough paths of the Andes, despising all dangers and not sparing the fragile health of her body. When it was a question of some work for the immigrant, the sick, or the unlearned, she did not stop to consider the feasibility of the project, but proceeded with it at once, trusting to Providence.

The decree affirming Mother Cabrini's heroic virtues comments as follows on the evidence of Divine assistance in her work: "On reflecting on the great undertakings that the Ven. Francis Xavier Cabrini, fragile in body and with continued bad health, carried on in the two hemispheres for the glory of God and for the salvation of souls, one is filled with astonishment. In fact, it is not granted to men to fulfill such great things with their own strength alone."

Following the beatification ceremonies, the Holy Father spoke at length on the heroic life of the Beata, remarking that he was very glad to be able to venerate Blessed Mother Cabrini in her glory, but that he preferred to remember her as he knew her personally, in her meekness, notwithstanding which she was able to do a great work for God and the salvation of souls.

Must We Have "Streamlined" Christmas Cards?

SOME idea of the influence of misguided commercialism in undermining the spirit of Christmas, which literally means "Christ's Mass," is to be gleaned from a breezy article that appeared recently in the *Boston Post*, describing this year's output of Christmas greeting cards. The average person who wants to buy a Christmas card probably goes into the shop of his nearest dealer. There he must not only buy the cards he finds on display, if he really wishes to purchase the Christmas cards, but he finds his own attitude subtly influenced by the spirit of the cards he sorts in making a choice.

The author of the article in the *Post* writes: "This year's Christmas cards are saying it with 'swing' skis and streamlined trains. . . . In putting 'swing' into the cards, the designers have replaced Yuletide carollers with swing bands and megaphone crooners. . . . The increased popularity of skiing has been recognized. For instance, one has a pretty girl in ski togs coasting down hill, but not on her skis. In the midst of her one-point landing she is saying 'Merry Christmas.'"

"Those who make cards have decided there should be more for husbands and wives to exchange. These carry a note of sincere affection cloaked in light humor. The effect such a card might have on one's help mate might be dubious, unless it was accompanied with the gift of a new fur coat. But that's the sort of card they have made."

"There are cards for young folks to send to their sweethearts. . . . Tabby, the house cat, announce the card publishers, has replaced the Scottie in popularity. Friendly felines in a variety of poses and meowing appropriate sentiments can be found in the card shops. There is more animal variety this year. Polar bears and penguins are among the new-comers. There are other cards with monkeys and squirrels and, of course, Mickey Mouse."

How far all of this is from the story of the Nativity and the response that it evokes in the heart of the true Christian needs no comment. Catholics and all right-thinking people will purchase (or at least they should) Christmas cards that portray the true meaning of Christmas, that convey its message of peace and hope to men of good will.

Not only in the purchase of cards but in a brief word to dealers, Catholics can exercise influence in stemming the materialistic, frivolous and thoughtless trend described above. Religious Christmas cards, truly expressive of the season, are printed each year by Catholic publishers and are easily available. As far as Christmas greetings are concerned, Catholic efforts and those of people who think as they do can help restore to Christmas its reality as the observance of the Birth of Christ. As opportunity offers, a kindly letter to publishers of Christmas cards and the local press can have a far-reaching effect in calling attention to the meaning of Christmas.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

1938.—Northwest Regional Meeting of the Catholic Library Association, Dec. 27, Seattle, Wash.; American Catholic Philosophical Association (14th annual national meeting), Dec. 28-29, Cincinnati, Ohio; American Catholic Historical Association (annual meeting), Dec. 28-30, Chicago, Ill.

1939.—Catholic Conference on Industrial Problems (regional meeting), Jan. 16-17, Detroit, Mich. (originally announced for December, 1938).

CATHOLIC CRUSADE *for* CHRISTIAN DEMOCRACY

TEXT of the Pastoral Letter issued to all Catholics in the United States in the name of all the Bishops of the country calling for a "Catholic Crusade" for Christian democracy issued last month. The letter was signed in his own name and in the name of the Bishops present at the annual meeting of the Archbishops and Bishops of the United States held at the Catholic University of America, October 12, 13 and 14, 1938, by His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia. The text of the letter follows:

TO THE Priests and Faithful of the United States:

On the occasion of the Golden Jubilee Year of The Catholic University of America, His Holiness, Pope Pius XI, has addressed a Pontifical Letter of grave import to Church and Nation.

The Holy Father, alarmed by the revolutionary conditions prevailing in most countries, charges us in a special manner to prepare for what may be a turning point in the history of the world. We must face the fact that the dangers of which His Holiness speaks threaten our own democratic institutions. The Pope emphatically calls upon us "to assume still greater and more momentous responsibilities than in the past."

When fifty years ago the Bishops of America, with great foresight and courage, besought Pope Leo XIII to establish a Catholic University with a Pontifical Charter at the Capital of the Nation, they proposed to make it a citadel of truth and Christian culture, where inquiring minds could confidently move truthward and expose error, however subtle or insidious.

The history of the Catholic University during a half century records the efforts and sacrifices of Bishops, rectors, professors, priests, and religious communities, and the noble generosity of an appreciative laity.

IF THE Catholic world looks with approval upon our school system as the most extensive and best organized to be found anywhere, a large measure of credit is due the Catholic University. This organization has not been effected without laying a heavy financial burden upon the shoulders of the laity. The sacrifices of the founders, promoters, and teachers of our grammar schools, high schools, and colleges in our respective dioceses can never be adequately described. But the contribution made by the University to this school system is not widely known outside educational circles. We, however, who are familiar with the University, realize how effective have been its inspiration and work in building up Catholic education in the dioceses of our country.

Concerned as we naturally are with the educational needs of our own dioceses, the Catholic University may seem remote and, consequently, its influence on diocesan education may be underestimated, even overlooked. We must regard it, however, as an element essential to the completion of our educational system, and one which requires our unfailing and generous support. The Catholic University must be sustained by unanimous Catholic public opinion in order to assume its rightful supremacy in the field of Catholic education.

We must not think of the Catholic University as an isolated unit. Its progress will benefit all of us. Under its guidance our diocesan institutions can go forward, strengthened by Christian principles and standards and assured of timely warning against the dangers of secularism in education.

THE work of the University proper during fifty years has progressed as steadily as its resources permitted. These resources, in comparison with those of other universities and in consideration of the vast possibilities in the field of higher Catholic education, have been sadly inadequate despite the generous gifts of many Catholics and the annual University Collection taken up by order of the Holy See. The process of establishing a great center of learning and culture in our day and in our country is a slow one—too slow, indeed, in view of the pressing need of such an educational center. Let us, therefore, frankly acknowledge that after fifty years we are still building a Catholic University.

It is, then, with a sense of our grave pastoral responsibility that we beg all our people to be mindful of the urgent needs of the Catholic University and to heed the plea of our Holy Father to make the Jubilee Year an occasion not only of retrospect and commemoration but also and chiefly of prospect and dedication.

In that prospect and dedication we, the shepherds of souls, cannot but realize our need in these crucial days of outstanding leaders among the clergy and laity. Our seminaries and colleges are doing excellent work

in laying solid foundations for this leadership. It is upon these foundations that the Catholic University, through graduate studies, would build with living stones the city of truth and Christian culture. Signal success has been achieved by Catholic universities in countries small in extent and meager in resources. Shall we, blessed in a vast country with more abundant resources and freedom to hearten us, do less for our University?

The Holy Father in his Jubilee Letter lays special emphasis upon the sublime mission of the University in guarding the social heritage of man in the natural and supernatural order.

POPE PIUS XI knows better than any other living person how that heritage is endangered today. "The world has entered," he says, "upon one of those periods of unrest, of questioning, of disorientation, and of conflict which have been well described as turning points of history. Christian doctrine and Christian morality are under attack from several quarters; dangerous theories which a few years ago were but whispered in the secret conventicles of discontent are today preached from the housetops, and are even finding their way into action; private immorality and public subversion have in many places raised the banner of revolt against the Cross of Christ."

We Bishops, shepherds of souls, whose duty it is to guard the sheep of Christ and to seek other sheep not of His fold, are seriously alarmed by the spread of subversive teaching and by the audacity of subversive action in our country. We are witnesses today of proclamations and programs which, if translated into action, would destroy all that is just and ennobling in liberty-loving America. When, therefore, Pope Pius XI says that the Catholic University "must, because of the exigencies of the present age, give special attention to the sciences of civics, sociology, and economics," His Holiness calls us to the defense of our democratic government, framed in a Constitution that safeguards the inalienable rights of man. The Pope explicitly instructs the Catholic University to "evolve a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men."

THIS charge solemnly approves the American Hierarchy's traditional position of unswerving allegiance to our free American institutions.

To carry out the injunction of the Holy Father it is necessary that our people, from childhood to mature age, be ever better instructed in the true nature of Christian democracy. A precise definition must be given to them both of democracy in the light of Catholic truth and tradition and of the rights and duties of citizens in a representative republic such as our own.

They must be held to the conviction that love of country is a virtue and that disloyalty is a sin.

To foster this Christian concept of citizenship, the Bishops in their annual meeting have charged The Catholic University of America to compile at once a more comprehensive series of graded texts for all educational levels. On the foundation of religious training, which is the distinctive characteristic of our schools, these texts will build an enlightened, conscientious American citizenship.

WE, THEREFORE, entreat all the faithful of every walk in life to unite in this Catholic crusade for better citizenship, which will bring to every individual wider opportunities for sound social education.

Through its own proper agencies, the Catholic University will put before the people its financial plea, which we earnestly endorse. We trust that all will respond generously to the appeal of the Holy Father and thus enable our University to render to our country the priceless service of a more enlightened and vigorous Catholic citizenship.

During the Jubilee Year we entreat all committed to our pastoral care to join with us in making it possible for the Catholic University to render a greater measure of service to education and to religion. We ask for the University from all the children of our schools, from the communities of our Sisterhoods and Brotherhoods, and from the faithful the gift of a daily prayer, and from our priests a daily memento in Holy Mass.

MAY the Divine Teacher deign to make our Catholic center of learning at Washington a providential exponent of the principles of a Christian social order which will command the acceptance of all right-thinking American citizens.

In his own name and in the name of the Bishops present at the Annual Meeting at Washington, 1938.

✠ DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

✠

N.C.W.C. Headquarters Employees Organize Federal Credit Union

SEVENTY members of the headquarters staff of the National Catholic Welfare Conference organized a credit union at a meeting held in Washington, D. C., during November. Participation is limited to N. C. W. C. employees and their immediate relatives.

Officers elected were: Edward J. Heffron, executive secretary of the National Council of Catholic Men, president; Charles A. McMahon, editor of CATHOLIC ACTION, vice president; Miss Marie Downey, of the Social Action Department, treasurer; and Miss Lucie McAnany, of the National Council of Catholic Women, clerk. Miss Edith H. Jarboe, of the CATHOLIC ACTION staff, together with the above-named, form the board of directors of the organization.

The CATHOLIC UNIVERSITY'S GOLDEN JUBILEE YEAR

TO THE head of the Department of Religious Education of the Catholic University of America CATHOLIC ACTION is indebted for the accompanying timely and revealing article on the accomplishments of those "noble pioneers," referred to in our Holy Father's Apostolic Letter read by the Apostolic Delegate to the United States on the occasion of the opening of the University's Jubilee Year, "who have won for the University a leading place in the great Catholic educational system of America and among the other similar schools of the land."

During the period of the University's Jubilee Year it is hoped through the contributions of the faithful to free this great Pontifical institution from all indebtedness and, if possible, to increase its now limited endowments in order that the hopes of the Holy Father and of the members of the American Hierarchy for its increased usefulness may be realized.

Rev. Maurice S. Sheehy, D.D.

ON OCTOBER 12, 1938, The Catholic University of America, in the presence of eighty members of the Hierarchy, solemnly opened its Golden Jubilee Year. His Eminence, Cardinal Dougherty, presided, and a special message from His Holiness, Pope Pius XI, was read by the Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States. Our Holy Father stated in his letter, in tribute to the past achievements of the University:

"During the almost fifty years of its existence, The Catholic University of America has done well. Despite the difficulties which attend beginnings and in the face of material limitations which might have discouraged men laboring in a less worthy cause, the superiors and the teaching staff, by their intelligence and devotion, have won for the University a leading place in the great Catholic educational system of America and among the other similar schools of the land. We know that the names of these noble pioneers, many of whom have passed to their eternal reward, are held in benediction by those who have taken their places, and that with seemly gratitude, they will be recalled in prayer and eulogy during the days of the Jubilee."

DURING the fifty years of its existence, The Catholic University of America has grown from an aspiration of a few bishops for a center of Catholic culture to a position where its eminence is recognized throughout the world. As the Catholic member of the Association of American Universities, the University has been called upon to be the interpreter of Catholic thought to the dominant group in American education. From it have come forth 8,000 sisters to teach in and

guide the destinies of our parochial schools. With the growth of Catholic high schools and colleges, increased demands for teacher training have been made upon the University. Today, there is scarcely a Catholic college in which alumni of the University are not teaching. The same holds, though perhaps to a lesser degree, for major diocesan seminaries. Two-thirds of the diocesan superintendents of schools have received their training at the University.

IN ITS effort to render assistance to the Bishops of the United States, the University has created, as times demanded, various schools to train specialists for diocesan endeavors. The School of Social Work was created at a time when it was necessary to supply a larger number of trained social workers. The School of Nursing Education also arose within recent years from the necessity of training teachers for our various nursing schools. The National Catholic School of Social Service, maintained by the National Council of Catholic Women, has been intimately linked with the University, which has always supplied a large share of its teachers.

The Catholic University of America has maintained its university status by the quality and quantity of research work published at the University. On an average, two books a week come from students and professors of the University, and there are twelve monthly Catholic periodicals issued from the University. These touch upon practically every field of intellectual endeavor.

In his Apostolic Letter, the Holy Father outlined a program for the University, particularly stressing its possible services in the fields of civics, sociology and economics. His Holiness stated:

"It is a source of deep consolation to Us, as it must be to you, Our Beloved Sons and Venerable Brethren, that the Church in America is so well prepared to meet the challenge of these critical times, and that in the Catholic University We possess such an admirable instrument for the exposing of error and for the dissemination of Christian truth. Through the University it will be possible to bring to bear upon the most pressing problems of the day the full force of those principles of justice and charity in which alone they will find their solution. In the course of Our Pontificate, We have had occasion to treat these problems more than once in our Encyclical Letters; here We wish only to point out the solid basis upon which our teaching rests. Since the sciences of civics, sociology, and economics deal with individual and collective human welfare, they cannot escape from the philosophical and religious implications of man's origin, nature, and destiny. If they ignore God, they can never hope to understand adequately the creature which He formed in His Own image and likeness, and whom He sent His Own Divine Son to redeem. Christian teaching alone, in its majestic integrity, can give full meaning and compelling motive to the demand for human rights and liberties because it alone gives worth and dignity to human personality. In consequence of his high conception of the nature and gifts of man, the Catholic is necessarily the champion of true human rights and the defender of true human liberties; it is in the name of God Himself that he cries out against any civic philosophy which would degrade man to the position of a soulless pawn in a sordid game of power and prestige, or would seek to banish him from membership in the human family; it is in the same Holy Name that he opposes any social philosophy which would regard man as a mere chattel in commercial competition for profit, or would set him at the throat of his fellows in a blind, brutish class struggle for existence."

DURING the course of the coming year practically all the major Catholic organizations will assemble at the University to participate in its Golden Jubilee. The Catholic school superintendents have just completed their annual meeting at the University. The American Catholic Philosophical Association and the American Catholic Historical Association, both of which are under the direction of the University, will meet at the University during the month of December. The Catholic Library Association, together with the National Catholic Educational Association, will meet at the University next April.

The Bishops of the United States unanimously voted to pledge their support to the program proposed by the

Holy Father. In the letter sent out by Cardinal Dougherty on November 21, 1938, the members of the Hierarchy made the following statement:

"We Bishops, shepherds of souls, whose duty it is to guard the sheep of Christ and seek other sheep not of His fold, are seriously alarmed by the spread of subversive teaching and by the audacity of subversive action in our country. We are witnesses today of proclamations and programs which, if translated into action, would destroy all that is just and ennobling in liberty-loving America. When, therefore, Pope Pius XI says that the Catholic University 'must, because of the exigencies of the present age, give special attention to the sciences of civics, sociology, and economics,' His Holiness calls us to the defense of our democratic government, framed in a Constitution that safeguards the inalienable rights of man. The Pope explicitly instructs the Catholic University to 'evolve a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men.'"

IN THE Archdiocese of Baltimore, members of the University faculty were invited to occupy during November the various pulpits in Washington and Baltimore to plead for the Jubilee collection. A special effort has also been made in other dioceses. It is hoped both to increase considerably the annual collection and also to free the University from old indebtedness by a special Jubilee fund.

At the present time, the Catholic University has a capital investment of \$5,700,000, with a nominal endowment, in comparison with the average endowment of \$38,000,000 of other members of the American Association of Universities. It has been necessary to make numerous additions to the University faculty during the past year and, particularly to enable faculty members to carry on research work, considerable additions have been made both to library and laboratory facilities.

The progress of the University depends largely upon the response made by the laity to the appeals of the Holy Father and the American Hierarchy.

* Knoxville Council of Catholic Men Plans Decent Press Crusade

CAMPAIGNS against birth control, sterilization and the circulation of obscene literature are the principal immediate objectives of the newly organized Knoxville Council of Catholic Men.

John T. O'Connor, former city official, was elected president of the new organization. Serving with him are: John M. Kelly, secretary; Joseph G. Caskey, treasurer; and John B. Gorman, Joseph G. Sullivan, and Charles A. Garrity, executive committeemen.

THE CATHOLIC LIBRARY ASSOCIATION

THE program of the Seventh Annual Meeting of the Catholic Library Association, to be held in the Nation's Capital next April, will commemorate an important contribution to Catholic culture on the North American continent, viz., the establishment under Catholic auspices of the first printing press in the New World. The accompanying article, contributed by a staff member of the Catholic University of America Library, briefly describes this event as well as the splendid purposes and accomplishments of our Catholic leaders toward the progress of Catholic library work.

By Sarah Corcoran

WASHINGTON, D. C., is the place, and April 12-14, 1939, the time for the seventh annual meeting of the Catholic Library Association. On this occasion, The Catholic University of America will be host and the group will meet jointly with the National Catholic Educational Association.

It is pleasant to note that the 1939 conference will take place at The Catholic University of America at a time when that institution is celebrating the fiftieth anniversary of its founding. The Catholic University of America stands at the front in the ranks of our American universities today and it has been recently estimated that 89 per cent of the students enrolled in Catholic colleges for men and 60 per cent of those in girls' colleges conducted by the sisters are being taught by those who have either obtained degrees or taken courses at this University. The celebration of the founding of such an institution will be an added inducement for attendance at the Catholic Library Association Conference in Washington next April. At that time, a theme or motivating principle of the meeting will be the commemoration of the fourth centenary of the introduction of printing on the American continent.

THE earliest printed book of which a perfect record can be given is the *Breve y mas compendiosa doctrina christina*, published in Mexico, 1539. A description of the work was published as recently as 1877 in the *Cartas de Indias* but the book itself has unfortunately been lost since. The printer is generally conceded to have been Juan Pablos, a native of Brescia, in Lombardy, Italy. In June, 1539, he contracted with the leading printer at Seville in Spain, one Juan Cromberger, to go to Mexico and there operate a branch office with the help of one pressman and an unskilled negro. The religious factor was the dominating one in establishing this press in the New World; it was fostered by Zamarraga, the Spanish archbishop in Mexico, and by Mendoza, the viceroy. Books in the native languages for the use of missionaries and for the instruction of the natives were deemed essential and, without doubt, *cartillas* or primers for the young folks were among the first publications off the early press.

Catholic librarians should be familiar with the history of this first establishment of a printing-press on

the North American continent. The commemoration of the event in 1939 by their own particular group is to be highly commended.

THE purpose of the Catholic Library Association in organizing, according to the constitution, is "to initiate, foster, and encourage any movement directed toward the progress of Catholic library work." To this end the members have supported the continuance of the *Catholic Periodical Index*, published the *Catholic Library World*, including the *Handbook*, and cooperate continually with a variety of bibliographical enterprises; for example, the revision of the Shaw *List of Books for College Libraries*, a project of the American Library Association, and the publication of the *List of Books for High School Libraries*, to mention but a few. The association encourages the publication and dissemination of Catholic literature of merit and is a firm prop of the Catholic press. The improvement of standards of librarianship in Catholic institutions throughout the United States and the training of library workers is also the concern of the association. A standing committee on this phase of its work has been functioning for some time.

Cooperation and friendly relations with the American Library Association were established within a short time and, as many will recall, the fall of 1937 saw the initiation of plans for affiliation with the National Catholic Welfare Conference. Formal execution of the project awaits the working out of details. Doubtless 1939 will see them completed. It was in the spring of 1938 that a closer relationship with the National Catholic Educational Association was effected. The education group has several studies in the course of completion that seem likely to be of benefit to Catholic college and secondary school libraries. Further news of these projects will be unfolded at the Washington meeting.

DETAILS of the program and lists of round-tables together with the names of the speakers will be given later in the year. Applications for membership in the Catholic Library Association will be welcome at any time and should be addressed to Mr. Paul R. Byrne, secretary-treasurer, The University of Notre Dame Library, Notre Dame, Indiana.

A PHILOSOPHER LOOKS at SOCIAL WORK

VII. Stoicism and the Brotherhood of Man

Note: This article is the seventh in a series presenting a fresh and precise viewpoint on the philosophy of social work being contributed to this magazine, under the above title, by Dr. Finnegan, of Washington, D. C. The previous instalments in this series were published in the November and December, 1937, and February, April, June, and August, 1938, issues of CATHOLIC ACTION under the titles "Why Be Charitable to Our Fellowmen?", "Philosophies Hostile to Social Work," "The Anthropologist Turns Philosopher," "Materialism Devaluates Social Work," "Unreasonable Altruism," and "Unphilanthropic Paganism." An eighth instalment will appear in an early issue.

By
Rev. J. F. Finnegan,
D.D., Ph.D.

different to its author than many who now quote it take it to mean. Cleanthes paid homage to the popular gods of Greek mythology, allegorically interpreted, as well as to the intelligent but impersonal moving Spirit of all

things. He was an absolute fatalist and did not consider either the soul or the deity as essentially distinct or different from the material universe.

There is, moreover, a good deal of loose talk of the Stoics originating the idea of the brotherhood of man. Some authors write as if the Stoics had anticipated the ideal and the spirit of Christian charity. The remainder of this article examines the merits of such assertions.

Philosophy of Stoicism

Stoicism was a semi-oriental philosophy first taught by foreigners at Athens. No important Stoic was a native of Greece proper. In the second and first centuries before Christ it ceased to be a Greek school even in residence and became the quasi-official philosophy of Roman imperialism. Panaetius (185-112 B.C.) at Rome developed the idea of natural kinship of all humanity. This engendered a spirit of cosmopolitanism quite foreign to Greek contempt for the barbarians, that is, all non-Greeks. But that this spirit of international cooperation between men was considerably different from the Christian concept of the brotherhood of man may be gathered from the fact that Panaetius also defended slavery with the same arguments used by Aristotle (cfr. E. V. Arnold, "Roman Stoicism," p. 279). The more humanitarian aspect of Stoic philosophy appears principally in the later Stoics, in Seneca, Musonius, Epictetus and Marcus Aurelius. There is something noble and touching in the effort of these men to safeguard man's dignity. Marcus Aurelius, haunted by the spectre of death ending all, disgusted with the vast majority of the human beings he contacted, nevertheless continued to urge forgiveness and cooperation towards all men because all men are kin through their rational nature. Here was a man who strove valiantly to overcome the fatalism and pessimism characteristic of a materialistic outlook on life. The best he could achieve was a philanthropy dictated by the cold logic of certain Stoic principles, but opposed by equally fundamental principles of the Stoic teaching. In other words, a Stoic could be a philanthropist as we today understand the term, only by being inconsistent with basic principles of the Stoic system. For the true Stoic could not regard poverty or disease as real evils nor was it permissible for him to feel any pity for those whom he aided or consoled.

Pantheism Essence of Stoics' Belief

The Stoics were pantheists. They believed that God and Nature are one and that everything in the universe is a manifestation of the one great reality. Consequently everything in the universe, living or non-living, is organically integrated to all other parts of the one reality. They believed, then, not only in the necessity of cooperation between all human beings, cosmopolitanism, but also in the necessity of cooperation between every single cog, sentient or not, and all the rest of the great cosmic machinery. For the Whole is intelligent though impersonal (a contradiction in terms, if analyzed sufficiently) and embodies a law determining the natural rules that govern the society of men and of the gods. Man, alone, has reason. It is, therefore, his privilege and duty to submit willingly to

IT SEEMS to be fashionable these days to minimize the preponderant influence of Christianity in the moral and the humanitarian development of the human race. In tracing the evolution of ethical thought many writers give more attention to some third-rate Oriental or Greek philosopher than to Jesus Christ. They quote the words of obscure sages but do not pause to state or analyze the tremendously significant passages of the New Testament. Similarly, in depicting the history of charitable endeavor, certain authors group indiscriminately references to Buddhism, Cicero, and the Code of Hammurabi, leaving the reader with the impression that Christianity introduced nothing startlingly new either in theory or practice. Even so reliable an historian as Lynn Thorndike contributes to this under-estimation of the role of the Christian religion when he writes that "altruistic emotion and the practice of philanthropy were no new-found revelation or inspiration of the Christian community but old as history and human experience." (art. "The Historical Background" in "Intelligent Philanthropy," p. 26). This statement is a half-truth which tends to ignore the distinctively new ideas and spirit which Christianity gave to men's minds and hearts. It tends to obscure the fact that Jesus of Nazareth wrought the most drastic revolution in social and religious life in the course of history.

Mistake in Identity of Words and Ideas

The chief offenders, however, are not historians by profession, but rather sociologists and ethicists who essay a history of their respective subjects. Many of these seem utterly lacking in a sense of historical differences and consistently read their own present-day mentality into the writings of the ancients. They mistake identity of words for identity of ideas. Because the Stoics, for example, employed such terms as God, soul, providence, prayer and beneficence, it would be a serious mistake to conclude that they had a Christian outlook on life. These terms have scarcely anything in common with corresponding Christian ideas. God, for them, is not the personal God of the Christians, good, just, holy, but Nature, the intelligent but impersonal Whole of things. The soul is not a spirit but a spark of the Flame which animates the universe. According to most Stoics, the soul dies with the body. Others, like Cleanthes and Chrysippus, taught that the soul survived but only for a time. Providence is Fate or Destiny, infallibly regulating the course of events, not the kindly interest of an all-wise Father. For most of the Stoics, prayer is useless because the wise man is self-sufficient. They recommend a daily examination of life but recognize no adoration of God, as we know it. The celebrated prayer of Cleanthes meant something much less, something quite

the natural laws governing the course of events. Since man is social by nature, it is his special duty to cooperate willingly with all other men. Men are unhappy because they desire things beyond their reach. The Wise Man takes things as he finds them, impassively. He submits his will to the course of events directed by cosmic Reason. Salvation from Fear and Desire was to be achieved by acquiescence to the world-process, by absolute impassivity to everything that happens. Having thus set the Wise Man in a position of magnificent detachment from mundane cares and affairs, Stoicism drew him back into contact with the masses by declaring that Nature had clearly not intended the individual man to be an isolated unit but a citizen in the great City we call the world. It is clear, they said, that there is a natural solidarity of the whole human race. Social service is above all else appropriate (*kathêkon*) to the Wise Man.

Now this part of the Stoic doctrine is certainly favorable to social work. Unfortunately, however, there were equally important principles in the Stoic system which made genuine philanthropy impossible and, in general, encouraged a policy of quietism and inaction.

Doctrine of Fatalism a Stumbling-block

The first of these stumbling-blocks was the doctrine of fatalism. The world-process will be precisely the same whether any individual chooses to cooperate or not. Refusal to submit willingly will make the individual rebel unhappy but will not interfere with or change the course of events. Whether a man joyfully accepts the law of human solidarity or opposes it, the result will be exactly the same. For cosmic Reason cannot be frustrated in its plan. This idea is expressed in the famous prayer of Cleanthes: "Lead men, O Jupiter, by thy Destiny, whither you have decided to lead me, that I may follow willingly or—if by malice I were to refuse—by force." The question naturally arises if the result will be the same, why be unselfish rather than selfish? This fatalism gave a sense of futility to all effort and logically encouraged inaction.

This feeling of the uselessness of all effort was heightened by the theory of Eternal Recurrence. The view, held by most Stoics, was that the universe constantly repeats its cycle of events so that when the current performance of the world drama is ended, exactly the same drama recurs all over again. At the end of the Great Year (usually put at ten thousand ordinary years) the constellations of the heavens shall occupy exactly the same relative positions and the status of events on earth will be exactly the same as it is today. In other words, the great cosmic Purpose, the intelligent World-Process, ultimately leads nowhere. Such a view of eternal frustration must also have cooled any ardor for strenuous self-sacrifice in behalf of others. It leads directly to a policy of quietism. Why submit to the law of mutual benevolence, if ultimately neither benefactor nor beneficiary are benefited by it? (cfr. E. Bevan, "Stoics and Sceptics," p. 51.) The number of the rich and the poor, the healthy and the sick will forever be successively constant.

Social Amelioration Hindered by Stoic Teaching

Moreover, in Stoic philosophy, man should be completely indifferent to such things as health, wealth, and property. These lie beyond man's control. He may lose them at any moment. Consequently, although they are preferable to sickness and poverty, man may seek them only with entire indifference as to whether he actually attains them or not. He must not regard poverty or sickness as a misfortune either to himself or to others. Such an attitude scarcely furnishes inspiration for the struggle for social amelioration.

Indeed, it may be asked if the typical Stoic sage was ever really interested in anyone but himself? His was the proud ambition to render himself independent of everything external to his own will. He aimed at allowing no one or no circumstance to move him to any emotional reaction. He held himself above yielding to any desires or sentiments,

fear, grief, joy, or pity. No suffering of a friend was ever to shake his imperturbability. This has led one critic to declare the ethical formula of the Stoic was barely "My soul and God," whereas the formula of the Christian is "My soul, my brother's soul, and God." (cfr. Charles Bigg, "The Church's Task Under the Roman Empire," p. xiv.) In crushing his emotions, the Stoic crushed a vital element in philanthropic endeavor and in human nature. The Christian distinguished between legitimate and illegitimate attachment to things of earth. For the Stoic, all attachment to earthly things, even love of husband for wife and children, is a mistake. "If you kiss your little child or your wife, say that it is a human being whom you are kissing, for when either of them dies you will not be disturbed." (Epictetus, "Encheiridion," iii.) Such inhuman indifference seems grotesque to us but the conscientious historian will not tone it down and thus slur over a characteristic difference between Stoicism and Christianity. Seneca in his "*De Clementia*" declares that pity is the vice of the weak soul. Regarding the statement made above by Charles Bigg, one of the most authoritative scholars of Stoicism comments as follows: "But I believe if we look closer, Charles Bigg was right. The Wise Man was not to *concern* himself with his brethren—that is the point—he was only to serve them. Benevolence he was to have, as much of it as you can conceive, but there was one thing he must not have, and that was love. Here, too, if that inner tranquillity and freedom of his was to be kept safe—he must engage in action without desire. He must do everything which it is possible for him to do, shrink from no extreme of physical pain in order to help, to comfort, to guide his fellow-men, but whether he succeeds or not must be a matter of pure indifference to him. If he has done his best to help you and failed, he will be perfectly satisfied with having done his best. The fact that you are no better off for his exertion will not matter to him at all. Pity in the sense of a painful emotion caused by the sight of other men's suffering is actually a vice. The most that can be allowed when the Wise Man goes to console a mourner is that he should feign sympathy as a means of attaining his object, but he must take care not to feel it. He may sigh, Epictetus says (*Encheir* 16), provided the sigh does not come from his heart." (E. Bevan, "Stoics and Sceptics," pp. 66-67.) Contrasting Stoicism with Christianity is to contrast two different ideals of life, the ideal of Detachment and the idea of Love. (cfr. *ibid*, pp. 69-70.) The former was the ideal of ancient Greece and India, the latter is the ideal of the Christian world. They bear a superficial resemblance to each other. The Christian ideal, for instance, involves detachment from many things, from the cares of this life, from the deceitfulness of riches and the lust of other things. But the Stoic sage strenuously laboring to do good, and indifferent whether good is done, sighing with his afflicted friend but not from the heart, is a striking figure of the abyss separating the two ideals.

Roman Stoicism was far more humane than the Greek. Yet it was not without its ugly moral blots. With all his professed love for human beings, Seneca nevertheless recommends infanticide. "Children, if they are born weakly or deformed, we drown. It is not anger but reason to separate the useless from the sound." (*De Ira*, i, 15.) This would seem to make health rather than human nature itself, the basis of esteem and service.

Stoic View of Brotherhood of Man

In conclusion, we may say that Stoicism taught not precisely the brotherhood of man but rather the inter-dependence of all parts of the Universe. This solidarity was to take among men the form of willing cooperation. But whether the individual was willing to cooperate or not, the world-process moved on to the same result. The "brotherhood" was to be confined to the role of a cold and abstract intellectual attitude. No sympathy, love, or pity was to disturb what to the Stoic was the supreme goal of living, his own passionless calm, and independence of anyone and

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MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

L'Osservatore Romano Publishes Lengthy Account of N.C.W.C. Activities

UNDER the title, "Important Aspects of Catholic Life and Activity Examined by the Episcopal Conference of the United States," *L'Osservatore Romano* has published a lengthy account on the work of the National Catholic Welfare Conference, giving excerpts from the reports recently submitted to the Episcopal Committee by the various departments.

Msgr. Ready, Citing Tyranny in Europe, Urges Drive Against Intolerance in U. S.

COMPARING the hysteria which drives out defenseless Jews and vilifies Catholic prelates in Europe with that which prompts self-styled intellectuals and unbalanced liberals to strive to make the citizens of America vassals in an irreligious society, the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, Washington, D. C., urged members of the Holy Name Lecture Bureau, of Milwaukee, Wis., to unite to

drive the forces of intolerance and untruth from the land. Monsignor Ready spoke at the annual banquet last month of 100 members of the Bureau.

"We shall not secure lasting political, social and economic reform," he said, "until we have honestly set our minds and hearts to a moral reform. Tyrants of the right and left acknowledged by their 'brutalitarianism' that religion alone makes men free and strong. To achieve their purpose of enslaving to the State the minds and wills of men, they must endeavor, even by the most inhuman and cruel means, to keep God and His Church away from the people. Truly they are, as Pius XI has said, 'senseless prophets of despair.'"

"The backlash of these foreign tyrannies is noticed in our own country. Here, not the Government, thank God, but those who are hateful of the democratic way of life promote a propaganda of hate against religion and race. They extol the Loyalist Spanish Government's brand of democracy which murders priests and suppresses religion. They glory in the fine democracy of Mexico which despoils churches and outlaws justice and charity and decency.

"They form leagues for peace and democracy while they promote class war and strive to set up the mocking freedom of the Soviet. Who are these senseless prophets in our America? They are the self-styled intellectuals and unbalanced liberals prating much of democracy while using it to make American citizens vassals of an irreligious society.

"The hysteria which drives out defenseless Jews and vilifies Catholic prelates in Europe is the same which makes our own loud-mouthed defenders of a Soviet brand of democracy dangerous to the institutions decent Americans love."

The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, thanked the Holy Name men for the work done by the Lecture Bureau and urged more study to bring about even more effective work.

N.C.W.C. Executives Participate in Diocesan Teachers Institutes in South

BY SPECIAL invitation, representatives of the N. C. W. C. Department of Education assisted in the inauguration of a series of teachers institutes held in Southern dioceses late in October and during the month of November.

The first institute was held in Atlanta, Ga., October 24-26. The program of this institute was repeated in Savannah, Ga., October 27-29. Rev. Dr. George Johnson, director, and James E. Cummings, assistant director of the N. C. W. C. Department of Education, participated in both institutes. The title of Dr. Johnson's address was "The Meaning of Catholic Education to American Democracy" and Mr. Cummings spoke on the subject: "Problems of Catholic Education."

Mr. Cummings addressed other gatherings at institutes held in Nashville, Tenn., November 11, Dallas, Tex., November 16 and Little Rock, Ark., November 18. All the institutes were held for the first time in these dioceses named with the exception of Little Rock, where the fourth annual institute in that diocese was held.

Especially noteworthy at the Dallas and Little Rock institutes was a panel discussion on "Education for a Christian Democracy." This was based on the recent Apostolic Letter of His Holiness, Pope Pius XI, sent on the occasion of the opening of the Jubilee Year of the Catholic University of America.

For the first time in any institute, that at Little Rock included a demonstration lesson on the Encyclical "Chris-

with the N. C. W. C.

tian Education of Youth." This feature was conducted by Rev. Dr. Geoffrey O'Connell of Clarksdale, Miss., who is a member of the summer faculty of the Catholic University of America.

The following diocesan superintendents were in charge of the institutes in their respective dioceses: Rev. T. James McNamara, Savannah-Atlanta; Rev. George J. Flanigen, Nashville; Rev. Thomas S. Zachry, Dallas; and Very Rev. Msgr. John J. Healy, Little Rock.

Establishment of Catholic Radio Bureau Announced by National Council of Catholic Men

INAUGURATION of the Catholic Radio Bureau was formally announced last month by the National Council of Catholic Men. Since the N. C. C. M. has long assisted Catholic organizations and individuals "in almost every variety of radio matter, the Bureau is not really a new service, but the old field of service enlarged and put on a more orderly basis," it is pointed out.

"The National Council of Catholic Men," the announcement says, "has had many years experience in conducting the biggest regular Catholic broadcast in the world, the 'Catholic Hour.' A member of our staff is a lawyer and a student of radio law; another staff member is the founder and first director of the K. of C. Radio Guild of Washington. A year and a half ago we made the only survey of the Catholic use of radio in the United States that, as far as we can discover, has ever been made. We are affiliated to the *Bureau Catholique International de Radiodiffusion* (International Catholic Radio Bureau) in Amsterdam. We feel, therefore, that we have something worthwhile to offer."

Two articles by Edward J. Heffron, executive secretary of the N. C. C. M., one entitled "Use the Radio," printed in *CATHOLIC ACTION*, and the other "Freedom of the Air," appearing in December *Columbia* are expected to be issued in a single pamphlet, and made available to interested Catholic organizations and individuals. Together, the articles will give practical advice on how best to negotiate with a local radio station to obtain Catholic broadcasting time, and how best to proceed to have objectionable programs removed from the air.

N.C.C.M. Field Secretary Working to Increase Catholic Lay Organization and Action

DURING the past month, John G. Bowen, field secretary of the National Council of Catholic Men, has been working in several Southern dioceses in the cause of increasing Catholic activities by laymen. It is hoped that these preliminary meetings will result very soon in the organization of several new diocesan units of the National Council of Catholic Men. At the same time, Mr. Bowen is making arrangements to go into dioceses in other sections of the country for the purpose of stimulating N. C. C. M. organization and in getting under way local programs of Catholic exposition, information and defense.

At the invitation of the Most Rev. Thomas J. Toolen, Bishop of Mobile, Mr. Bowen gave his services during the week of November 14 to the organization of the Catholic Evidence Guild of Birmingham. The first activity of the Guild will be the presentation of a series of Catholic radio programs over Station WAPI beginning December 15. Mr. Bowen also took part in the Memphis organization meeting of the Nashville Diocesan Council of Catholic Men, and subsequently conferred with the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, regarding a program for the development of the lay apostolate in the Archdiocese of New Orleans.

N.C.W.C. Executive Present at White House Postage Proclamation

AMONG those present at the White House last month when President Roosevelt signed a proclamation making the postage rate on books the same as that on magazines was the Rev. Dr. George Johnson, head of the Department of Education at the Catholic University of America, director of the Department of Education, N. C. W. C., and secretary general of the National Catholic Educational Association.

The establishment of this new postage rate on books was considered as being primarily an educational move and certain prominent educators were invited to be present for the ceremony.

The N. C. W. C., together with all other Catholic publishers, will profit as a result of the Presidential proclamation and it is hoped that the order may be made permanent.

Knights of Columbus Contribute Three Thousand Dollars to "Catholic Hour"

ASUBSCRIPTION of \$3,000 toward the maintenance of the "Catholic Hour" was voted by the Supreme Council of the Knights of Columbus at its recent quarterly meeting at Asheville, N. C., it was announced last month by the National Council of Catholic Men, producers of the nation-wide broadcast.

The N. C. C. M. points out that the Catholic Hour has from its beginning been entirely dependent on such voluntary contributions from organizations and individuals, and it adds that the K. of C. Supreme Council has been, throughout the nine years that the Catholic Hour has been on the air, "far and away the largest contributor." Besides the regular annual appropriations of the Supreme Council, the announcement states, a number of state and local councils have also been prominent on its subscription list.

"This assistance," it states, "has been utterly indispensable to the continuance of the nation-wide broadcast. The present appropriation of the K. of C. Supreme Council gives promise that, with renewed assistance from other organizations and individuals, the Catholic Hour will have the means to continue its present popular programs and even to extend the radio apostolate in other ways—such, for example, as in distributing electrical transcriptions of the programs."

War-Time Welfare Groups Pay Tribute to Unknown Soldier

ON ARMISTICE Day, in accordance with their annual custom, representatives of the seven national welfare organizations authorized by the Government during the World War to do welfare work for the Army and Navy at home and abroad paid tribute to the Unknown Soldier at the tomb of America's symbolic hero in Arlington Cemetery.

The National Catholic Welfare Conference, which, during the war, served as the National Catholic War Council, was represented by the Rev. Dr. Howard J. Carroll, assistant general secretary.

The other war organizations represented were: The Young Men's Christian Association, the Jewish Welfare Board, the Salvation Army, the Young Women's Christian Association, the War Camp Community Service, the American Library Association and the Knights of Columbus.

The program this year was in charge of the Salvation Army.

DECEMBER STUDY TOPIC: "WORLD PEACE"

1—Peace and Social Reconstruction. 2—The Church Speaks for Peace. 3—Action for Peace.

PRESENTED herewith is the third study outline in a series of eight prepared exclusively for CATHOLIC ACTION by the N.C.W.C. Study Club Committee and to be presented throughout the study club season. This series will include discussions of as many topics of common current interest, with special consideration being given to present-day social and economic conditions affecting their solution from the viewpoint of Catholic social teaching.

The N.C.W.C. Study Club Committee will present as its January study topic "The Family." All inquiries addressed to N.C.W.C. headquarters with reference to the foregoing will be gladly answered.

I—PEACE AND SOCIAL RECONSTRUCTION

1. *What has peace to do with a good social order?*

THE basic fact to consider in all our social relations is that we are all brothers, sons of God and sons of Adam, redeemed by Christ for the same Divine end and that we need each other's help to live and to attain that end. This means that we should treat each other fairly and with charity, as brothers. If we do this in the important business of making a living as well as in other relations, we have social order and peace.

2. *Does this idea extend even to nations?*

Yes, nations as well as individuals are bound by this family relationship. The obligation is more pressing today than it was centuries ago before the development of means of communication and transportation and of mass production had so united the distances and increased our interdependence, particularly in economic matters.

3. *In practice do either individuals or the nations observe the rules of brotherhood in doing business with each other and in the attempt to make a good living for themselves?*

No, paradoxically ever since the Age of Discovery and Invention when our inherent unity began to be so forcefully demonstrated, common practice, sanctioned by law has tended to ignore our interdependence. In owning, in making, in lending, hiring, buying and selling there has been a selfish struggle for economic power and gain on a personal and national scale at the expense of other individuals and other nations. As a result within nations we have social strife and revolution and between nations wars and threats of war.

4. *Admitting the principle of brotherhood, what can we do about it in our own country's economic life?*

We should strive to give to each one and to every one their equitable share of everything which our resources, technique and organization are capable of supplying. This should be enough to take care of all their physical needs and to provide for cultural advancement, both of which should be directed to the perfection of religious and moral life. This means, if the aim is to be justly attained, work for all, the living wage, the wage which will give the maximum employment to each, and an opportunity to share in the profits, the management and ownership of the means of work. In our day, when, if a plant in one state shuts down, people in the same industry and other industries all over the country feel it, no one person, or industry, or city or state can accomplish this alone. It must be done, with the assistance of government, through the joint action of all who contribute to our economy—employers and labor—organized locally and nationally and cooperating in each industry and with other industries. But because the world is now practically a single unit in all economic fields—production, market and credit—and we are all interdependent, we must go further and apply these principles of social

justice and brotherhood to business on a world scale as well.

5. *How do we know that there is economic injustice between the nations?*

The unrest and wars in two continents and the constant threat of war everywhere have fundamental economic bases. There is not and has not been a fair distribution among nations of the world's resources—either of goods or of raw materials. Taken as a whole there are enough of these for every nation to have what it needs; and what one nation does not have it should be possible for it to get through trade at just and reasonable prices and the sale of its own excess products. But such is not the case. The principle of individualism, extended to economic nationalism and national imperialism is evidenced by high tariffs, economic isolation and wasteful and hurtful attempts at economic self-sufficiency, seizure of politically weaker areas and the exploitation and the struggle for national monopoly of raw materials in undeveloped territories. In some cases, these may be measures of fighting already existing injustices. Thus economic subjection and insufficiency on the part of some nations and the domination and greed of others give rise on the one hand to resentment and the desire for revenge and on the other to the fight for power and wealth and eventually to war. Pope Pius XI has expressed the development of this process in his Encyclical *Quadragesimo Anno* in the following terms:

"This concentration of power has led to a threefold struggle for domination. First, there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggles. Finally, the clash between States themselves. This latter arises from two causes: Because the nations apply their power and political influence, regardless of circumstances, to promote the economic advantages of their citizens; and because, vice versa, economic forces and economic domination are used to decide political controversies between peoples. . . . As regards the relations of peoples among themselves, a double stream has issued forth from this one fountainhead: on the one hand, economic nationalism or even economic imperialism; on the other, a not less noxious and detestable internationalism or international imperialism in financial affairs, which holds that where a man's fortune is, there is his country."

6. *What can be done toward effecting world social reconstruction, and thus towards helping to secure Peace?*

Two things. One is the promotion of a better social order in our own country through the steps mentioned above. Another is the institution and support of such measures as tend to acknowledge the interdependence in material things and the intimate relationship in Christ of all men in all nations. Such are international organizations and conferences for the study of the economic needs and resources of nations and a wise distribution of the latter

HOW TO USE THE N.C.W.C. STUDY CLUB OUTLINES

THE material supplied in this month's study club discussion, and to follow in subsequent months, is so arranged as to be useful in many ways. It is divided in three main parts and then sub-divided. The sub-headings furnish a study outline. The following plans are suggested by experienced study club leaders:

- I. It can be handled in a general way in one meeting; or
- II. Using the suggested reading, there is sufficient material for weekly meetings during the month.
- III. It can be used in large meetings or small study groups.
- IV. In large meetings it can be used:
 - a. By general discussion in which the sub-headings, one by one, are presented.
 - b. Three short talks, each on one main part, followed by discussion or not.
 - c. One talk followed by discussion or not.
- V. By study clubs: small discussion groups following it point by point, in which everyone participates.
- VI. These study groups, meeting weekly, might join then later in conducting one of the forms under IV at the monthly meetings.
- VII. Schools and colleges: Discussion groups, class work, term papers, articles in school paper, references.
- VIII. Individuals: Preparation for leadership; addresses or articles; study and information.

For general information address the N.C.W.C. Study Club Committee, and for information relative to the School and College Program address the N.C.W.C. Social Action Department.

through trade and exchange and for the harmonizing of standards of work, wages and production to insure justice to all, e.g., the forthcoming Inter-American Conference at Lima, the International Labor Organization and other international bodies working in this field. The widely acclaimed Hull Reciprocal Trade Agreements by which other nations can buy at reasonable prices things that we make or produce and vice versa are recent steps towards securing justice and prosperity for all in a world which our fundamental brotherhood and modern invention have irrevocably united.

II—THE CHURCH SPEAKS FOR PEACE *

1. *Christ Is King and All Men Are Brothers*

"Manifestly the vaster the Kingdom of Christ and the more widely it embraces mankind, so much the more will men become conscious of the bond of brotherhood which unites them one with another. . . . If the Kingdom of Christ, which *de jure* embraces all men, should in fact embrace all, would we then despair of that peace which the King of Peace brought to earth?" Pope Pius XI, *Quas Primas*, "Instituting the Feast of Christ Our King," December 11, 1925.

2. *The Condition of the World Today*

"Men today do not act as Christians, as brothers, but as strangers, and even enemies. The sense of man's personal dignity and of the value of human life has been lost in the brutal domination, begotten of might and mere superiority in numbers." Pope Pius XI, *Ubi Arcano*, "The Peace of Christ in the Kingdom of Christ," December 23, 1922.

3. *A Reason*

"Many are intent on exploiting their neighbors solely for the purpose of enjoying more fully and on a larger scale the goods of this world. . . . These unsuppressed desires, this inordinate love of the things of the world, are precisely the source of all international misunderstandings and rivalries, despite the fact that oftentimes men dare to maintain that acts prompted by such motives are excusable and even justifiable because, moreover, they were performed for reasons of State, the public good, or out of love of country." Pope Pius XI, *Ubi Arcano*.

4. *A Plea*

"It is historically true that greed and selfishness, engendering hatreds among nations and individuals, have been the major, perhaps the basic, cause of the political, the social, and the economic evils that distress the world

and that stand now as a baneful threat to world peace. Once again, therefore, we turn to our people and beg of them to study anew the practical implications of the law of love, and to enthrone that law in their hearts. We earnestly beseech them to examine carefully, and to apply conscientiously, the saving principles enunciated in the providential encyclicals of His Holiness, Pope Pius XI." Statement of National Catholic Welfare Conference Administrative Committee, November, 1938.

5. *Justice and Charity—The Bonds of Peace*

"As peace is born from order, it follows that for States as for individuals concord rests principally on justice and charity." Leo XIII, *Consistorial Allocation*, 1889.

6. *Nationalism—A Bar to Peace*

"Love of country becomes merely an occasion, an added incentive to grave injustice when true love of country is debased to the condition of an extreme nationalism, when we forget that all men are our brothers and members of the same great human family, that other nations have an equal right with us both to life and to prosperity." Pius XI, *Ubi Arcano*.

7. *Social Justice and International Cooperation—Steps to Peace*

"The public institutions of the nations must be such as to make the whole of human society conform to the common good, i.e., to the standard of social justice. . . . It (social justice) must build up a juridical and social order able to pervade all economic activity. . . . Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. . . .

"It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic cooperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need another's help." Pius XI, *Quadragesimo Anno*, "Reconstructing the Social Order," May 15, 1931.

8. *A Family of Nations*

"When all will be restored according to the order prescribed by justice and charity and nations will be reconciled, it is most desirable that all States, putting aside all their mutual suspicions, unite to form only one society, or even better, one family both for the defense of their respective liberties and the maintenance of the social order." Benedict XV, *Pacem*, "The Reestablishment of Christian Peace," May 23, 1920.

* Full texts, or compilations of lengthy excerpts, of Papal Encyclicals and other documents quoted available at N.C.W.C. headquarters.

9. Peace for Our Democracy

"The growth of democracy implies that the people shall have a larger share in determining the form, attributions and policies of the government to which they look for the preservation of order. It should also imply that the calm deliberate judgment of the people, rather than the aims of the ambitious few, shall decide whether, in case of international disagreement war be the only solution. . . ." *American Bishops' Pastoral*, 1919.

10. Arbitration and Sanctions—Not War

" . . . As a substitute for armies, the institution of arbitration, with its high office as peace maker, according to norms to be agreed upon and sanctions to be determined against a State which would refuse either to submit international questions to arbitration or accept its decisions." *Benedict XV—Letter to the Leaders of the Belligerent Peoples*, August 1, 1917.

11. The Catholic Responsibility

"The glory and the duty of this apostolate of peace belong principally to Us and to all called to be ministers of the God of peace. But here is a vast and glorious field for all the Catholic laity, too, whom We unceasingly call upon and ask to share in the hierarchical apostolate. To Catholics of all the world and particularly those who study, labor and pray in Catholic Action, We turn today with this warm invitation and plea. May they all unite in the peace of Christ and for the peace of Christ in a full concord of thoughts and emotions, of desires and prayers, of deeds and words—the spoken word, the written word, the printed word—and then an atmosphere of genuine peace, warming and beneficent, will envelop all the world." *Pope Pius XI, Allocution to the College of Cardinals*, December 24, 1930.

III—ACTION FOR PEACE

1. How should the ordinary man or woman go about working for peace?

By educating themselves and others in the Catholic principles of peace, in the causes of war—political and moral as well as economic—and in current international affairs; and by considering fairly and supporting so far as abilities and conscience permit, practical proposals and arrangements for preventing war and making peace secure. In this connection they should beware of some so-called "peace" groups, which while condemning the injustices of certain nations are fiercely partisan in behalf of the unjust philosophies and policies of other nations.

2. What has been done in an organized way to promote Catholic peace education?

The following organizations have been active in their endeavors to disseminate the Christian attitude on international relations: The National Council of Catholic Men, the National Council of Catholic Women, and the National Catholic Welfare Conference Department of Social Action, and the Catholic Association for International Peace and its eight Regional Student Peace Federations. The C. A. I. P. was created specifically for the promotion of world peace through a study of international questions in the light of Catholic principles. Through its committees of experts in this field it has already issued 26 reports and some half-dozen miscellaneous pamphlets, most of which contain N. C. W. C. study outlines. These are all available through the National Catholic Welfare Conference. It promotes international study clubs and furnishes material to Catholic colleges, seminaries and other discussion groups; it prepares and distributes special data, bibliographies, a News Letter during the school months, syllabi, study outlines, etc., in international problems; translations of Catholic works; it serves as a guide to and extends the program of the Student Peace Federation, organized in

various sections of the country to coordinate and extend the peace activities of students in Catholic universities, colleges and Newman clubs.

The National Councils of Catholic Men and Catholic Women, with the N. C. W. C. Social Action Department through a Joint Peace Committee have issued two popular pamphlets on peace for study club use. They promote study club work on peace, using these and other peace literature. The National Council of Catholic Women is promoting this year during December a one-day parish peace program.

3. Ten specific suggestions for peace action:

1. Studying Catholic peace literature and helping others to know it.
2. Organizing a small study group in your community using this material as a basis.
3. Consulting your pastor on having peace pamphlets in the rack at the rear of your Church.
4. Arranging for one-day N. C. W. C. Peace Program, lectures, debates, discussions on current world affairs.
5. Understanding the relation of World Peace to national economic and social problems.
6. Using your influence for World Peace in your home, your organization, your community.
7. Promoting through the local press, radio, movies, plays, etc., Christian ideals on World Peace.
8. Working closely with the National Council of Catholic Men and National Council of Catholic Women in your locality.
9. Knowing the relation of World Peace to the teachings of the Church through its Liturgy and Papal Pronouncements.
10. Praying for World Peace and the restoration of "the Peace of Christ in the Kingdom of Christ."

Catholic Conference on Industrial Problems Announces New Officers and Plans for 1939

ON NOVEMBER 15, last, announcement was made in Washington, D. C., of the names of the newly elected officers of the Catholic Conference on Industrial Problems. The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, continues as honorary president, James A. Corcoran, member of the Industrial Board of the New York State Department of Labor, is the new president.

The following vice presidents were named: The Rev. Dr. John P. Boland, chairman of the New York State Labor Relations Board, and Elizabeth Morrissey, professor of Political Economy at the College of Notre Dame of Maryland, reelected, and Garret A. Connors, vice president of the Sharon Steel Company, Sharon, Pa.; the Rev. John M. Hayes, of Quigley Preparatory Seminary, Mundelein, Ill.; E. J. Manion, president, Railroad Telegraphers, St. Louis; Philip Murray, vice president, United Mine Workers of America; the Rt. Rev. Msgr. Thomas J. O'Dwyer, director, Catholic Welfare Bureau, Los Angeles, and John F. Tinsley, president, Crompton & Knowles Loom Works, Worcester, Mass.

The Rev. R. A. McGowan, assistant director, Department of Social Action, National Catholic Welfare Conference, was reelected secretary-treasurer, and the following were elected ex-officio members of the Executive Committee: David A. McCabe, Frederick P. Kenkel, J. E. Hagerty. Miss Linna E. Bresette, of the N. C. W. C. Social Action Department, will continue to act as field secretary.

Announcement of the election results made mention of the years of service of the retiring president, Dr. Hagerty, "whose deep interest and generous contribution of his personal effort has meant so much during the formative years of the Conference." A like tribute was paid to the other retiring officers.

CATHOLIC PARENT-TEACHER ASSOCIATIONS

ANYONE entertaining any doubts as to the need for, or value of, Parent-Teacher activities will, after even a casual reading of the following excellent article, be convinced of the effectiveness of such a program.

The National Catholic Welfare Conference Department of Education and the National Council of Catholic Women have since their organization cooperated in seeking to bring about and to encourage the development of Catholic Parent-Teacher Associations, and the Women's Council has served as a clearing house for information. The time has now come when we face a tremendous need for more Catholic literature in this field. Hence, this very important series of articles, the first of which follows.

Milwaukee, as well as several other dioceses, has blazed the trail. Fifteen years of actual experience enables the presentation of this picture of well organized and effective activity.

Similar articles from other dioceses will appear in succeeding issues of CATHOLIC ACTION. It is hoped that through this exchange of ideas and experiences the work will be stimulated generally and many units formed. All parent-teacher and home and school groups are invited to add to or to criticize the articles as they appear.

It is the purpose of the National Council of Catholic Women to preserve each original article and all comments received for a possible pamphlet publication at the close of the school year.

I. Aim and Purpose of Catholic Parent-Teacher Associations

Contributed by the League of Catholic Home and School Associations
of the Milwaukee Archdiocese

IN THIS day of Catholic activity wherein Catholic thought is spread so effectively through lay organizations, it is presumptuous, no doubt, to select any one such group and attribute to it a comprehensiveness of purpose and program which embraces the fundamental principles embodied in all other groups. Such an organization, deeply spiritual in its foundation and highly practical in its operation, envisaging the whole field of Christian education, is actually existent. It is the home and school association, founded in the Sacrament of Matrimony and nourished by the Christian philosophy of parental responsibility. For within it meet the holy aspirations of Church and parent for the complete Christian education of youth. It derives its charter directly from the Holy Father who states in his encyclical on the "Christian Education of Youth" that "whatever Catholics do in promoting and defending the Catholic school for their children is a genuinely religious work and therefore an important task of Catholic Action. For this reason the associations which in various countries are so zealously engaged in this work of prime necessity, are especially dear to Our paternal heart and are deserving of every commendation."

The Parents' Responsibility

His Holiness stresses the need for cooperation between home and school and specifically commissions parents as divinely constituted educators and therefore custodians of family life and ideals. Since the parent is the primordial educator, it becomes his duty to make himself responsible for the welfare of the school not only by means of financial support, but by an appreciative understanding of the Catholic school curricular and the problems which confront the modern Catholic educator. If fathers and mothers believe that the "dignity of Christian parents lies in being associated with Jesus Christ in the education of their children" they find in the home and school groups an adequate organization to help in the ultimate solution of their manifold problems.

The School Has Only a Delegated Responsibility

We are agreed, then, that the formal education of the child, while necessarily the function of the school, is primarily and ultimately the responsibility of the parent. The authority vested in the school is merely delegated. Hence it is not only the obligation but the high duty of the parents to facilitate in every way possible the adequate functioning of that institution. This entails not only the provision of proper mechanical aids for the conduct of the Catholic school, but implies a sympathetic appreciation of the prin-

ciples which motivate Catholic educational philosophy. Since Catholic schools do not have access to public funds for many necessities, much less the luxuries of educational equipment, there must be a group dedicated to these objectives—to make a good school a better school—a good parent, a better parent. For schools and parents are so bound up in each other's activities and ideals that they cannot logically be separated.

Some Ways of Cooperation

Hence we find home and school associations devoting time and effort to the acquirement of adequate school equipment such as maps, pictures, motion picture projectors for visual educational purposes, victrolas, records, radios, books and library facilities, health aids and cultural aids too numerous to mention here. We find them sponsoring health programs and cooperating with public and private agencies in the promotion of pre-school tuberculosis, sight and hearing clinics. Child health is encouraged and preventive measures facilitated by generous contributions of personal service. Hot lunches, milk lunches, and nutritional care for underprivileged school children find a prominent place in the programs of these groups. In addition, extra curricular and recreational activities are provided when such are deemed necessary. In some instances an additional teacher to care for art, dramatics or music has been provided, thus enriching the curriculum and affording the children increased cultural advantages. Scholarships for sister teachers have been successfully promoted in some groups. These, of course, are but a few of the many worthy and necessary projects to which home and school associations lend their assistance.

Parents Become Familiar With Catholic Teaching

There is, however, another functional reason for the existence of this organization in its relation to the school itself, and that lies in its effort to appreciate not only the *status quo* but the philosophy which underlies the principles of the Catholic educational system. In this period of excessive school consciousness, Catholic parents are exposed constantly to fallacious educational theories which, if not properly adjudicated, tend to undermine confidence in the progressiveness of the Catholic school system. On the other hand, the advanced theories adopted by the Catholic school are often looked at askance if such methods are frowned upon by public school administrators. The acceptance or rejection of popular theories by Catholic educators demands a constant educational campaign for the enlightenment of parents. How can this and like information be more effec-

tively channelized than through the home and school groups? It becomes at once the medium through which the bishop, the superintendent of schools, the pastor, and the teacher reach an experienced and sympathetic group and through them promote the propaganda for Christian education so necessary nowadays even among Catholics.

Some Results in Milwaukee

In the Archdiocese of Milwaukee, the League of Catholic Home and School Associations has cooperated effectively with the archdiocesan mental hygienist, Dr. Ralph D. Bergen, in his work with maladjusted children, in the creation of opportunity rooms or ungraded rooms for underprivileged children. This present year the adjustment of the over-grading problem which is being so effectively accomplished by Rev. Edmund J. Goebel, Ph.D., superintendent of Catholic schools, has been an easier task because of the informational campaign carried on by the home and school groups. At the moment the League is sponsoring at the instance of Dr. Goebel a project for the establishment of libraries in rural schools in the Archdiocese. Thus do these groups become intelligent and well-informed apostles of Catholic educational endeavor in their individual communities, true handmaidens of Catholic Action.

Purposes of Educational Program

This educational program which is the essence of home and school philosophy is carried forward, however, for a two-fold purpose. The first has to do with the creation of that Catholic-mindedness which is so vital today in the profession of successful parenthood. As has been stated elsewhere, there are on all religious, social, civic, and economic questions widely divergent points of view, and it is in the hope of strengthening and sustaining the Catholic attitude that home and school groups insist upon a program which will accomplish this end. The most effective method for the attainment of this objective is the study club. In the Milwaukee group, study club activities are carried on by means of an institute for study club leaders. Each home and school association sends one or more leaders to a school for leadership which is conducted by the study club chairman under the direction of the archdiocesan secretary of Catholic Action. The leaders' section meets regularly once a month and weekly at times, if intensive training is necessary, over a period of from four to eight weeks. The topic for study is preferably uniform. Over a five-year period the subjects studied were as follows: 1st year—*The Pre-School Child*; 2nd year—*The Child in the Home*; 3rd year—*The Elementary School Child*; 4th year—*The Adolescent*; 5th year—*The World in Which the Child Lives*. The fall course for 1937 presented a study of the *Christian Principles of Peace*. Leaders for this course were prepared the preceding May by the Reverend Paul Tanner, secretary of Catholic Action. The course which was conducted in the parish home and school groups for ten weeks during the autumn months was concluded on December 8 by an all-day panel on "Peace" to which each group contributed a six-minute paper on an assigned topic, prepared and presented by a parish study club member. A dinner meeting at the Pfister Hotel at which Dr. Francis E. McMahon, of Notre Dame University, addressed the group on the "Tranquillity of Order" concluded that activity. In the spring of 1938, an eight-week course based on *The Walters Family*, by Florence Hornbach, was the study project for all affiliated groups. At the conclusion of the courses a certificate of accomplishment is awarded to each organization.

The Milwaukee Plan

It might be of interest to outline briefly the plan of organization of our Milwaukee group. The League of Catholic Home and School Associations is a federation of all the home and school groups in the diocese. The League has as its honorary president and adviser the Most Reverend Samuel A. Stritch, Archbishop of Milwaukee, and as its director, the superintendent of Catholic schools, Dr. Edmund

J. Goebel. Each affiliated group pays a membership fee of \$10 per year and is entitled to a representation of four delegates. The meetings are held once a month in Milwaukee, with sectional meetings in outlying districts at stated intervals. The League, which is now in the fifteenth year of its existence, is composed of eight officers and a board of consultors numbering fifteen. The unit groups are all constitutionally in accord with the League and so are able to function with efficient unity and harmony on all proposed projects. This organization initiates the archdiocesan program which is taken by the affiliates.

Activities in the Milwaukee Program

The League maintains the following standing committees: Health, Study Clubs, Films, Radio, Scouts, Speakers Bureau, Program, Membership, and Bulletin. All of these committees seek to present the best Catholic thought in their particular fields and to maintain a 100 per cent Catholic program for a 100 per cent Catholic organization. The speakers bureau is a most efficient aid to the realization of this ideal. This bureau compiles a list of speakers whose attitudes on educational problems are unquestionably sound and whose ideals on marriage and the family are truly Catholic. The speakers, of whom there are about seventy-five available, agree to appear three times a year before various associations. This bureau has eliminated the ever-present danger of presenting speakers whose point of view does not coincide with Catholic principles.

The Home and School Bulletin, another project of the League, appears each month during the school year. It carries the messages of the superintendent of schools, the League president, the standing or special chairmen, and of the Parent-Teacher Committee of the National Council of Catholic Women. It promotes special projects, publishes lists of books and speakers, calls attention to pertinent pamphlet literature, and carries monthly one brief article on some phase of home and school activity.

Awards

At the conclusion of the year awards are presented to the groups which have maintained a high standard of efficiency. These awards are signed and sealed by His Excellency, Archbishop Stritch. The organizations whose study club leaders have attended the school for leaders regularly and which have accepted and promoted the assigned program are presented with a "Study Club Certificate." Those which have sponsored health courses under the supervision of the Red Cross or which have conducted the Lenten missal classes under certified home and school leaders receive "Health or Missal Awards." The organizations which have complied with the regulations set up by the Awards Committee, which include study club certification, minimum attendance percentage at parish meetings, pre-school health clinics, specified representation at League meetings, presentation of a designated educational program, and cooperation with the special League projects, which change from year to year, receive an "Excellent Association Award."

The range of activities which belong within this group is almost unlimited. There is neither time nor space to indicate the ways and means of making these projects effective, but since we believe with St. John Chrysostom "that there is no greater work than training the mind and forming the habits of the young" and since we know that this is not an easy task, but one which calls for love, patience, intelligence and preparation, we are agreed that any organization which helps us to the realization of this ideal has a definite place among Catholic lay groups. Our Holy Father's encyclical again supports us when it warns us that our preparation should not be in a "merely theoretical or general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives."

N. C. C. W. REPORTS 27 DIOCESAN *and* STATE MEETINGS FOLLOWING BILOXI CONVENTION

Progress in Many Important Activities Gratifying to Council Leaders

TWENTY-SEVEN diocesan and state conventions were held just preceding and following the national convention at Biloxi. It is much to be regretted that space does not permit adequate reports of these very interesting meetings.

Two outstanding features to which we should like to call the attention of our members are: first, in all reports there is revealed an increased representation from all parts of the diocese; second, the fact that many conventions have increased the time devoted to the meeting.

It is most encouraging to note the great development in the study club program which is after all fundamental in the great educational program of the National Council. Youth, too, has had a conspicuous place in all of the meetings. Splendid work has been done in the campaign against indecent literature. Growth and development in the Parent Teacher Association movement and in family and parent education work is evident.

We are looking forward hopefully to a greater development throughout all the councils during the coming year. The splendid representation from 37 states at the Biloxi convention is indicative of the widespread devotion to the cause.

The problem of expansion of the program of the National Council, the development of its international contacts, and the sponsorship of the National Catholic School of Social Service are all dependent on the increase in the affiliations in every diocese. At the convention we were able to report that four councils had passed the 100 per cent mark in affiliation while 19 had passed the 50 per cent mark. Could we bring our membership up, the problem of development of the Council and the support of the School would be solved without any additional appeal.

We can note only briefly here the splendid meetings held since August of the current year.

The Helena Council held its 17th annual convention at

Carroll College, Helena. Bishop Gilmore was in attendance and reviewed the work that had been accomplished by the Council since its inception. The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, was also in attendance as was a representative body of the clergy throughout the diocese. Mrs. Thomas Dignan, member of the National Board of Directors, spoke at the convention. Mrs. L. A. Malone, Bozeman, was reelected president of the Diocesan Council.

Closely following in the wake of the Helena convention was the meeting of the Council in Duluth. Discussions gave evidence of the very active work on the part of the delegates throughout the diocese in the study club field, their cooperation with Catholic charities, and the work with youth. Especially interesting was the presentation by a religious of the great work of St. Mary Magdalene's Home for Girls. The Rev. Lawrence A. Glenn, diocesan director of Catholic Charities, made an appeal to the delegates for the cooperation of all organizations in the building up of the children's bureau. Other subjects discussed were "the Christian home" and "Catholic Education." The members of the Council were guests at tea at St. Scholastica's College at which announcement was made of the opening of special courses for Council women.

FROM the far North the story goes to Albuquerque in the Southwest where the Santa Fe Archdiocesan Council met in convention, September 19-20. For the first time two days were devoted to the convention. The Most Rev. R. A. Gerken, Archbishop of Santa Fe, gave to the delegates great encouragement by his presence and inspiring address. A special youth program was given at the high school in the evening. The delegates received Holy Communion in a body at a Mass celebrated by the Archbishop on the second morning. Mrs. R. M. Tigner was elected president of the Council for the coming year.

Indianapolis—Most Recent Diocesan Accession to N.C.C.W.

ON NOVEMBER 3, Most Rev. Joseph E. Ritter, Bishop of Indianapolis, Ind., issued the following letter to the Catholic women of the Diocese:

"A number of years ago the Hierarchy of the country set up in Washington the National Catholic Welfare Conference. An integral part of this Welfare Conference is the National Council of Catholic Women. This is not another or a new organization for women. It is, however, a federation of all existing Catholic women's groups as well as of Catholic women not members of any Catholic women's organization.

"This National Council is made up of the various diocesan councils established or to be established by the respective Bishops. The Diocesan Council is in turn made up of district and parish councils.

"The plan of the Hierarchy is that a council or federation of Catholic women be established in every parish of each diocese, these parish councils to form themselves into a district council and the district councils into a diocesan council.

"The purpose of such a unification of Catholic women's groups is, first of all, to enable the Bishops to guide them

in genuine Catholic Action and to enable each Bishop to carry out a uniform program among the Catholic women of his diocese. Secondly, it necessarily gives greater influence to Catholic women's groups in things pertaining to their rights as Catholics and as citizens of our country, furnishing them with a medium of expression by word or action when such is necessary. It furthermore gives to each group of Catholic women, even in the remotest parish, the benefits of a highly efficient central bureau of information on matters pertaining to Catholic Action directed and supervised by the Bishops of the country.

"This latter is most important when we realize that the various programs of Catholic Action, such as the Confraternity of Christian Doctrine, Rural Life, volunteer welfare workers imply and require informed leadership. It is especially to furnish this leadership among large groups of women in every parish that the National Council of Catholic Women has been organized.

"It seems opportune and important therefore that the Catholic women of our Diocese, who have not heretofore been organized according to this plan of the Bishops, be so organized at the present time. For this purpose we

have divided the Diocese into six districts, each district to be organized independently within this month, beginning with the District of Indianapolis on November 14. At the conclusion of district organization there will be held an organization meeting of all the districts for the purpose of forming a diocesan council.

"May I, therefore, ask the cooperation of all the Reverend Pastors, and of all Catholic women of each parish, of the officers and members of various societies of Catholic women, parochial or national, in this important work of organization? When the date and place of each district meeting is announced, we hope that all the Catholic women of the district will arrange to be present. The Bishop of the Diocese will preside at all of these meetings together with the Reverend Pastors, and it is our sincere hope that we shall be able to effect a thorough and permanent organization of all of our Catholic women.

"With a blessing for all, I am

"Sincerely yours in Christ,

"*JOSEPH E. RITTER,

"Bishop of Indianapolis."

Savannah-Atlanta Council Organized at Macon, Georgia

THE National Council of Catholic Women was more than happy to welcome the newly organized Savannah-Atlanta Diocesan Council to the Biloxi convention. Just two weeks earlier, October 9, at Macon, Ga., 225 delegates met at the call of their Bishop, the Most Reverend Gerald P. O'Hara, to initiate the organization.

His Excellency pontificated and preached the sermon at the Mass which opened the meeting, pointing out the great need for the Catholics of Georgia to unite and lend their effort to the end that the forces of evil may be suppressed. He praised the splendid work of the Catholic Laymen's Association of Georgia, organized twenty years ago, and stated that he was sure that the diocesan council would be equally effective in the work which it will undertake.

His Excellency presided at the business session. The field secretary of the National Council of Catholic Women, Miss Lenna M. Wilson, spoke on the National Council and the plans for the organization of the diocesan unit.

With the letter went notice of meetings as follows: Indianapolis District, November 14; Terre Haute District, November 18; Evansville District, November 21; Jasper District, November 25; New Albany District, November 28; Greensburg District, November 20.

A general diocesan meeting to complete organization will be held in Indianapolis December 5. Our field representative, Miss Lenna Wilson, is at work in the diocese. She reports enthusiastic cooperation everywhere.

At each of the five district meetings held up to this writing 500 or more women were in attendance. Bishop Ritter was present and addressed each of the meetings. Father Fussenegger, whom the Bishop has appointed spiritual director for the newly organized Council, has also been indefatigable in attending and addressing meetings, as well as conferring with local committees.

All are looking forward to the final organization meeting on December 5. The January issue of CATHOLIC ACTION will give an up-to-date and more intimate picture of the latest addition to the N. C. C. W. family.

The luncheon meeting was addressed by Rev. Joseph E. Moylan, pastor of the co-Cathedral of Christ the King, in Atlanta, and appointed by Bishop O'Hara as diocesan spiritual director for the council.

Diocesan presidents of the councils in Charleston, S. C., and St. Augustine, Fla., Mrs. Curran L. Jones and Mrs. R. M. Clewis, were guests on the occasion, bringing greetings and telling something of the work which has been accomplished in their respective dioceses.

THE following were appointed to serve until the first formal meeting of the diocesan council, to be held early in the spring: Mrs. Joseph Kelly, Savannah, diocesan president; Mrs. Rayburn L. Watkins, Atlanta; Mrs. M. L. Woodruff, Columbus; and Mrs. Anna Rice, Augusta, deanery presidents; Mrs. W. J. McAlpin, Atlanta, recording secretary; Mrs. A. A. Benidetto, Macon, treasurer; Mrs. J. J. Scherrer, Macon, publicity chairman; and Miss Mary L. Brosnan, Albany, historian.

N.C.C.W. Reorganizes in Springfield, Ill., Diocese

THE Most Rev. James A. Griffin, Bishop of Springfield in Illinois, whose interest in the work of the National Council of Catholic Women was made evident by his presence at Biloxi, where he preached at the opening Mass of the national convention, called the women of Springfield together the following week for their tenth annual convention. It was the wish of His Excellency that a program, looking to effective reorganization and building up of the Council, be initiated. Three hundred and sixty delegates, representing all the deaneries in the diocese, national and diocesan officers, were in attendance.

Bishop Griffin in addressing the group stated that he believed that an organization that is active, intelligent, and enthusiastic, with faith in itself, will go far toward determining the future. Pointing out that the duty of all is to God, their Church, and their country, he pledged every support to the program of the diocesan council and expressed his wish for a unit in every parish.

Rev. David L. Scully, recently appointed diocesan director of the Council, explained to the delegates the plan of reorganization and expressed the hope that diocesan-wide organization would follow immediately. He announced the appointment, by Bishop Griffin, of Miss Margaret Hughes as president of the Springfield Diocesan Council. He also announced plans for the organization in Springfield of a Catholic press bureau to act as an interpreter and clearing house for all Catholic news pertaining to Catholic interests

throughout the diocese. Cooperation with this bureau was made one of the special responsibilities of the diocesan council.

Right Rev. Msgr. M. A. Tarrant, vicar general, in discussing the work of the Catholic women, said: "By your numbers and your organization you will give living power to your principles. The power of an organization of women can show the way of God to the world but the world must see that way exemplified first in your own lives."

Mrs. Earl Reynolds, of Chicago, made her first address as newly-elected president of the National Council. She expressed the importance of a strong organization in each diocese if the work of the N.C.C.W. is to prove effective.

An interesting presentation of the National Catholic School of Social Service was made by Miss Helen Seeley, an alumna of the School. Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, and Miss Lenna Wilson, N. C. C. W. field representative, discussed the various phases of work to be undertaken by the diocesan council, with special emphasis on organization and development, study clubs, and a thorough knowledge of the plans and purposes of the National Catholic Welfare Conference, of which the Council of Catholic Women is an integral part.

The meeting closed with benediction of the Blessed Sacrament at the Cathedral of the Immaculate Conception, the Rev. George Windsor officiating.



N. C. C. W. ACTIVITIES *in the* DIOCESES

DIOCESE OF AMARILLO, TEXAS

IN THIS diocese, established in 1934, the Most Rev. Robert E. Lucey, its first bishop, organized the Diocesan Council of Catholic Women just two years later. The report of the latest meeting of the Diocesan Council tells how interested members of the council—drove some 300 miles in order that they might participate in the Solemn High Mass with which the convention opened. Rev. Thomas J. Drury celebrated the Mass, at which Bishop Lucey preached the sermon. Taking as his text "The Valiant Woman" from the Book of Proverbs, Bishop Lucey said: "To meet the challenge of these grave days Catholic women need knowledge and moral strength. Knowledge will come from reading and study, moral strength will come from prayer and the sacraments."

It is of great interest to note that in the Diocese of Amarillo, four district meetings were held preceding the diocesan convention. It was a wonderful evidence of the bringing of the message of the council to those who in a state where distances are great and facilities for transportation limited, could not go to the diocesan convention. At the same time it stirred in the hearts of those who could make it possible, the desire to journey to Amarillo for the convention.

Mrs. J. J. Lane of Amarillo was reelected president.

DIOCESE OF OKLAHOMA CITY-TULSA, OKLAHOMA

FOLLOWING almost immediately on the convention in Amarillo, came the meeting of Oklahoma City-Tulsa Diocesan Council. The Most Rev. Francis C. Kelley, Bishop of Oklahoma-Tulsa, and Reverend Donald J. Kanaly, were the principal speakers at this two-day meeting.

From the religious, social and educational standpoints the convention was outstanding. The great reception on October 5 honoring His Excellency, Bishop Kelley, the large group attending the Convention Mass on Thursday morning, later the breakfast at St. John's hall, and the luncheon at noon with Bishop Kelley as the principal speaker and Mrs. T. E. Ward, regional director, presiding, were notable events.

Reports of study clubs, religious vacation schools, family and parent education, survey of books in libraries, the establishment of youth councils, give evidence of active work in all parts of the diocese.

Mrs. B. E. Horrigan of Tulsa was reelected president of the diocesan council.

DIOCESE OF NASHVILLE, TENNESSEE

COINCIDENT with the convention in Oklahoma was that of the Nashville Diocesan Council held in Chattanooga, October 4 and 5. The Most Reverend William L. Adrian, Bishop of Nashville, pontificated at the Solemn High Mass, and the Most Reverend Gerald P. O'Hara, Bishop of Savannah-Atlanta, preached on the occasion.

At the dinner with which the convention closed, Bishop Adrian urged the campaign against indecent literature. "If the Catholics of Tennessee will initiate a crusade against this vicious literature, so demoralizing to our youth, I am sure they will receive the cooperation of every right-thinking citizen, Protestant and Jew; of every newspaper and government official in our state."

Mrs. Joseph Boillin, of Clarksville, was elected president.

DIOCESE OF GREEN BAY, WISCONSIN

AGAIN we journey north to Green Bay, Wis., where a splendid gathering of women met on October 5 and 6. Here too, special emphasis was placed on the campaign for carrying on the campaign against salacious literature.

It was reported that study clubs had been enlarged to reach every parish in the diocese.

An enthusiastic report was given of the growth and development of the Youth Council. Under Miss Helen Rhode, diocesan chairman for youth under the National Council of Catholic Women, has been carried, with great success, the youth program into every section of the diocese.

The first convention of the Catholic Youth Council held in Two Rivers bore testimony to the development of the work.

Miss Stella Flatley was reelected diocesan president.

DIOCESE OF GRAND ISLAND, NEBRASKA

NEXT we reach Grand Island, Nebr. The most significant fact revealed at the annual diocesan convention was that 90 per cent of the parishes in the Diocese of Grand Island have organized study clubs.

Despite the fact that the Chadron district is one of the smallest and the farthest one from the seat of the Bishopric, over 600 persons attended the Solemn Pontifical Mass with which the convention opened. The Most Reverend Bishop Stanislaus V. Bona, Bishop of Grand Island, pontificated. Thirty-three priests were in attendance. Over 400 of the delegates remained for the banquet in the evening. An address by Bishop Bona climaxed the day's activities.

Mrs. L. D. McPhillips of Wood River, Nebr., was elected president of the Grand Island Diocesan Council.

DIOCESE OF SCRANTON, PENNSYLVANIA

ON SUNDAY, October 8, the fifth annual convention of the Scranton Diocesan Council opened with Pontifical High Mass celebrated by the Most Reverend William J. Hafey, Bishop of Scranton. The sermon was preached by Monsignor Edward B. Jordan of Catholic University.

Youth was one of the major topics of the convention.

Among the speakers were Reverend Edgar Schmiedeler, O.S.B., head of the Family Life Section of the N. C. W. C. Social Action Department, who discussed "Youth and the Family"; Reverend Felix M. Kirsch, O.M., Cap., who spoke on "The High Romance of Youth"; and Dr. Sabina Connolly, whose topic was "Return to Sanctity."

The public meeting, with which the convention closed, included on its program, Miss Beatrice Hoffman, national field representative of the Junior Catholic Daughters of America; the Honorable Brien McMahon, assistant attorney general of the United States Department of Justice; and the Most Reverend Emmet M. Walsh, Bishop of Charleston, who presented the place of the National Council of Catholic Women "as conceived by the Bishops," emphasizing the fact that since the National Council is dependent upon the direction of the Bishops as organized under the National Catholic Welfare Conference, so too, in each diocese whatever is undertaken the work of the diocesan units must be under the guidance and direction of the local ordinaries.

Bishop Hafey, closed the convention, expressing his keen delight over its inspiring features, especially the program for the youth of the diocese.

Miss M. Pauline Casey, was reelected president.

DIOCESE OF DES MOINES, IOWA

ON NOW to Des Moines where the ninth annual convention was held. The first session of the convention was held in the Fort Des Moines Hotel in Des Moines, the evening of Saturday, October 29.

The Sunday program was carried out at Granger because of the interesting project which has been developed in that

neighborhood by the Right Reverend Monsignor Luigi Ligutti.

Solemn Pontifical Mass was celebrated in the Church of the Assumption by the Most Reverend Gerald T. Bergan, Bishop of the Diocese. After Mass the visitors inspected the arts and crafts room of the Assumption School, in charge of the Sisters of Mercy. Dinner was served to more than 200 delegates by the women of the Church in the school hall.

Monsignor Ligutti, nationally known for his work with the Subsistence Homestead project in the Granger mining district, explained the program and its results. After dinner Father Gorman took charge of a tour of the homesteads and the mining camp.

The Council was happy to have with them Miss Anne Sarachon Hooley, of Kansas City, Mo., national youth chairman.

Bishop Bergan, commended the women of his diocese for their exemplary Christian lives and exhorted them to carry on the work of the National Council of Catholic Women. He said it was his belief that the future of the Church lies in rural communities, "free of distractions of artificial city life."

Miss Kathryn Guilfoyle of Council Bluffs was reelected president.

DIOCESE OF NATCHEZ, MISSISSIPPI

MRS. ALLYE HOOTSELL was reelected president of the Natchez Diocesan Council of Catholic Women at its eighth annual convention held just the day before the opening of the National Convention. Outstanding guests and speakers included the Most Rev. Richard O. Gerow, Bishop of Natchez; Miss Katherine R. Williams, national president; and Miss Agnes G. Regan, executive secretary of the National Council. Since the convention was limited to one day, the proceedings were confined to reports of officers and chairmen.

DIOCESE OF OMAHA, NEBRASKA

SHALL we go by plane or train from the far East to Omaha where the 16th annual convention opened November 10?

Mrs. James A. Brown, diocesan president, presided at the business meeting held at Hotel Fontenelle. Special attention was devoted to the study club session and to the peace program. At the Thursday luncheon the Rev. John S. Juricek, Mrs. J. E. Oberreuter and the Rt. Rev. Msgr. Edward J. Hunkeler and Mrs. Earl R. Reynolds, national president, were speakers.

The main address of the dinner program was given by the Most Rev. James H. Ryan, Bishop of Omaha.

Mrs. Reynolds spoke on "Organization—a National Viewpoint." Two hundred sisters of the Catholic schools of the city attended the PTA session. The Rev. Thomas A. Bowdern, S.J., Creighton University, discussed "The World Situation and the Church," at the Friday luncheon.

DIOCESE OF MOBILE, ALABAMA

THE convention of the Mobile Diocesan Council of Catholic Women held in Pensacola, November 16, was called by the Most Rev. T. J. Toolen, Bishop of Mobile, the most successful ever held in the diocese. It was opened with the presidents' dinner in the San Carlos Hotel with addresses by His Excellency, Mrs. J. A. Moriarty, of Montgomery, who spoke on the National Council of Catholic Women; Mrs. T. S. Neville, of Birmingham who outlined hopes for the future; and Rt. Rev. Msgr. E. L. Sands, who took "Charity" as his topic.

Sunday's program began with the Pontifical High Mass celebrated by Bishop Toolen in St. Michael's Church. The Very Rev. M. E. Kitrick delivered the sermon. The afternoon session was honored by the presence of the Most Rev. Richard O. Gerow, Bishop of Natchez, and the Most Rev. D. F. Desmond, Bishop of Alexandria, both of whom addressed the delegates.

Miss Anna Rose Kimpel, field secretary for youth, N. C.

C. W., appealed for leaders of youth organizations. The closing session of the convention was a youth luncheon; Mrs. A. S. Lucas, diocesan youth chairman, presided. A special meeting of the deanery committee and officers of the local CYO was called. They met with Bishop Toolen and Miss Kimpel. Plans were made for further organization of youth work in Pensacola. Mrs. A. S. Carlisle, Mobile, was reelected president.

ARCHDIOCESE OF MILWAUKEE, WISCONSIN

THE eighteenth annual convention of the Milwaukee Archdiocesan Council of Catholic Women marked a milestone in the organization. The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, outlined his plan to promote greater unity among lay organizations. "Affiliation by Catholic organizations with the Council will be the equivalent of a mandate by the Bishop," said His Excellency. Besides striving to vocalize the women of the Archdiocese to speak with one voice, further aims of the Council will be to promote organizations of Catholic women where none exist, to establish relations with the National Council, to sponsor closed retreats for women, to promote the Catholic press, to organize a lecture bureau, to encourage study clubs, to promote Catholic ideals, to foster the mission field.

Miss Katherine R. Williams was reelected president. It will be remembered that in recognition of her splendid work for the Milwaukee Archdiocesan Council, Archbishop Stritch and the officers and directors of the Council bestowed upon Miss Williams a life membership in the National Council of Catholic Women, this being conferred the same time Miss Williams received her honorary degree from Mount Mary College for her services to Catholic Action. Mrs. Earl R. Reynolds, newly elected president of the National Council of Catholic Women, attended and brought greetings to the convention.

In the general story of the Biloxi meeting of the N. C. C. W. which appeared in the November issue of CATHOLIC ACTION, the name of Miss Edmire E. Quinlan, of Green Bay, should have been included in the list of newly elected directors. Miss Quinlan represents the Province of Milwaukee.

Reports of meetings in Lafayette, El Paso, Galveston, Kansas City, Leavenworth, New Orleans, Hartford, Rochester, Belleville, and Toledo will appear in the January issue of CATHOLIC ACTION.

IN THE FIELD OF YOUTH

IT IS quite evident that the convention at Biloxi gave a new impetus to the work of the organization of youth in the South. At the request of the bishops in several dioceses, the N. C. C. W. field secretary for youth planned an itinerary which will take the rest of the year and go into January, 1939.

Immediately on leaving Biloxi, Miss Anna Rose Kimpel went, at Bishop Toolen's request, to the Diocese of Mobile. Daily meetings with deanery and parish groups, including the districts of Pensacola, Montgomery, Mobile and Birmingham covered the time from November 1 to 15. Mrs. A. S. Lucas, of Birmingham, co-chairman, National Youth Committee, worked directly with Miss Kimpel.

From Alabama to Mississippi was the next step. Bishop Gerow appointed Mrs. Bernard O'Neil, of Meridian, as youth chairman, and he outlined an itinerary filling every day from November 16 to November 29, including Thanksgiving Day, as well as Sundays—Meridian, Laurel, Hattiesburg, Vicksburg, Natchez, Clarksville and Greenville included. A glance at the map will give some idea of the travel involved.

December will take the work into the Diocese of Nashville, Tenn., and January, to Charleston, S. C. When time and space in CATHOLIC ACTION permit, Miss Kimpel will tell an interesting story of her travels and the work accomplished.



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everything about him. Into this austere and inhuman atmosphere certain noble souls like Epictetus and Marcus Aurelius injected some of the warmth of human kindness, some faint foreshadowing of the Christian ideal of Love. Their hearts recoiled from the pitiless conclusion to which Stoic thought carried. And though Marcus Aurelius had moments of moral disgust at the vast majority of actual men around him (cfr. *Meditations*, V, 10), he still counseled benevolence for mankind. Though he almost ridiculed the

idea of being able to rehabilitate evildoers (*Med.* XII, 16; V, 28), he continued to urge forgiveness of wrongs. His pagan philosophy could not justify such an attitude towards men, but with an *anima naturaliter Christiana* he sensed the surpassing dignity of every human being. It was nothing short of a tragedy that this noble soul, groping its way toward the Christian ideal of love, should have persecuted the very religion towards which he was unconsciously tending.

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